



1. A disencumberment^w (*this is*) from Allah and His Messenger to whom^r you^c covenanted of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*).
2. So let-tour you^z in the land^w/Earth^w four *ash'buren*^{x1} (*months*)^x and let know you^z verily you^b (*are*) other than enfeeblers² (*of*) Allah, and that Allah (*is*) the unbelievers' disgracer.
3. And a call/proclamation from Allah and His Messenger to the mankind (*on*) Day (of) the *Hajje* (*Pilgrimage*) the Biggest, that Allah (*is*) disclaimant/absolver³ (*of*) (*His self*) and His Messenger (*too*) of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*); so *en* (*if*) you^c repented, then it^x (*is*) *khayron* (*superior/-worthier*) for you^b; and *en* you^c diverted, then let know you^z verily you^b (*are*) other than enfeeblers (*of*) Allah; and *bashsher*⁴ (*let-tell pleasant tidings you^s to*) whom^r unbelieved they^z by a painful torment.
4. Except whom^r you^c covenanted of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*), afterwards not they^z diminished you^b a thing and not mutually they^z backed on/over you^b an *ahadan*⁵ (*lone/any-one*) so let-conclude you^z to them their covenant to their term; verily Allah loves the *muttaqeena* (*reverential guarders against Allah's displeasure*).
5. Then if sloughed⁶ the *Ash'buro*^{x7} (*Months*) the Sacred⁸ then let-you^z kill the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*) whence you^c found them, and let-take them you^z and let-besiege them you^z and let-sit you^z for them every an ambush⁹; then *en* (*if*) they^z repented and *aqamo*¹⁰ (*they^z upheld the*

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ﴿١﴾

فَسِيَّحُوا فِي الْأَرْضِ أَرْبَعَةً أَشْهُرًّا وَاعْلَمُوا أَنَّكُمْ غَيْرُ مَعْجِزِ اللَّهِ وَإِنَّ اللَّهَ مَحْزُنُ الْكُفَّارِ ﴿٢﴾

وَأَذَنَ اللَّهُ وَرَسُولُهُ إِلَى النَّاسِ يَوْمَ الْحِجَّةِ الْأَكْبَرِ أَنَّ اللَّهَ بَرِئٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تَبَتُّمْ فَهُوَ حَيْرَ لَكُمْ وَإِنْ تَوَلِّتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مَعْجِزِ اللَّهِ وَبَيْنَ الرَّبِّ الْمَنِّ كَفُرُوا بِعَذَابِ أَلِيمٍ ﴿٣﴾

إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظْهِرُوا عَلَيْكُمْ أَحَدًا فَاتَّمُوا إِلَيْهِمْ عَاهَدَهُمْ إِلَى مُدَّتِّهِمْ إِنَّ اللَّهَ سَخِيفُ الْمُتَّقِينَ ﴿٤﴾

فَإِذَا أَنْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدُّتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ

¹ *ash'buro*=أشهر=plural of *paucity*, versus *sho'hooran*=شهر=plural of *multiplicity*, implying *limited/ small number*.

² The word “معجزي” is the plural of “معجزي” So not “معجزي” means you *all* are *unable to escape His punishment*.

³ The word “disclaimant” means you *all* are *unable to escape His punishment*. In this case, “*مَقْعُولٌ بِهِ*” or “*مَقْعُولٌ فَاعِلٌ*” In this case, “*مَقْعُولٌ فَاعِلٌ*” masculine, singular noun.” Thus, “disclaimant” in the sense of *disclaiming what others ascribe*. In other words, Allah and His Messenger disclaim/absolve themselves from what the *mushrekeen* do or ascribe to by way of *belief/ conduct*.

⁴ See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubasheron* بشّاراً يُبشّرُ أُمّيشّرَ.

⁵ See the Lexicon attached to this Translation regarding “أَحَدٌ”

⁶ The word “انسلخ” = “sloughed” is an Arabic tongue expression for *ended*.

⁷ See footnote 2002 above regarding *ash'buren*=أشهر.

⁸ That is the 1st, the 7th, the 11th and the 12th months of the *Hejra* (Islamic) calendar.

⁹ The word “ambush” includes the doer(s)/the doing/the place.

¹⁰ The word “أقاموا” from “أَقَامَ” = “stood/upheld/sustained/maintained.” But *linguistically* means:

“أَدَمَ، بِعْنَى أَبْقَى أَوْ اسْتَمْرَ عَلَى دَوَامٍ وَالدَّوَامُ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مُعِينٍ، مَعْرُوفٌ لِدِي الْحَاضِرِ مُسْبِقاً”

So, “أَقَامَوا” means they: (1) *sustained*, in the sense of *continuedness and keep up of all the prescribed obligations*, as in this *Ayah* (S2: 3). Also “أَقَامَ” has another “*sharey'ab*” *prescribed meaning* of: (2) *called or upped to perform the Prayer itself*, as in the *Ayah*: “And when you^g [was]/were in them, then you^g upped for them (the second call

prescribed obligations of the Prayer^w and *aa'taw* (they^z accorded and fulfilled the obligations of) the Zakata^{w¹¹ (prescribed percentage of personal possessions)^w then you^z vacate their path; verily Allah (is) is *Ghafoo-ron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).}

كُلَّ مَرْصُدٍ فَإِنْ تَابُوا وَفَاقُمُوا
الصَّلَاةَ وَإِتَّا الْزَّكَوَةَ فَخَلُوا سَبِيلَهُمْ
إِنَّ اللَّهَ عَفُورٌ حَمِيمٌ

6. And *en(if)* an *ahadon*¹² (lone/any-one) of the *mushrekeena* (he-they who partner deities with Allah/he-polytheists), *istajara* ([he] affirmably-havened) you^g then let-haven him [you^s] so-that [he] hears Allah's Speech; afterwards let-achieve [you^s] (for) him his (place/sense of) security; *tha'leka(asar-that-it/)*^x (is) because verily they (are) people who^r know not.

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ أَسْتَجَارَكَ
فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَمَ اللَّهِ ثُمَّ أَلْيَغَهُ
مَأْمَنَهُ دَلِيلَكَ بِأَهْمَمِ قَوْمٍ لَا يَعْلَمُونَ

7. How can (there) be for the *mushrekeena* (he-they who partner deities with Allah/he-polytheists) a covenant *enda* (by Rule of) Allah and *enda* His Messenger, except whom^r you^z covenanted at The Mosque The Sacred, so inasmuch-as *istaqamo* (they^z affirmably comported) for you^b so *ista'qemo* (let-affirmably comport you^s) for them; verily Allah loves the *muttaqeena* (reverential guarders against Allah's displeasure).

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ
الَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ
عَاهَدُتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا
أَسْتَقْمَنَا لَكُمْ فَاسْتَقِمُوا لَهُمْ إِنَّ اللَّهَ
يُحِبُّ الْمُتَّقِينَ

8. How¹³ and *en(if)* they^z transcend over you^b they^z watch/observe in you^b neither an *éllan*^x (deity/covenant/kin obligation)^x nor a *themmatan*^w (covenant/trust/or guarantee)^w; they^z please you^b by their mouths while *ta'aba*¹⁴ (categorically-refuse) their hearts, and most (of) them(are) *fa'seqoona*¹⁵ (rebelsvis-à-vis Allah's command).

كَيْفَ وَإِنْ يَظْهِرُوا عَلَيْكُمْ لَا
يَرْقِبُوا فِيهِمْ إِلَّا وَلَا ذَمَةٌ يُرْضُونَكُمْ
بِأَفْوَاهِهِمْ وَتَلِئِ قُلُوبُهُمْ وَأَكْتَرُهُمْ
فَسِقُوْنَ

9. They^z purchased by Allah's *Aya'te* (Qur'anic statements) a little price; so they^z repelled *a'n* (off) His path; verily they fouled what they^z were working.

أَشْتَرُوا بِعَيْنِتِ اللَّهِ ثُمَّاً قَلِيلًا فَصَدُّوا
عَنْ سَبِيلِهِمْ إِنَّهُمْ سَاءُ مَا كَانُوا
يَعْمَلُونَ

10. Neither watch/observe they^z in a believer an *ellan*^x (a deity/covenant/kin obligation)^x, nor *themmatan*^w (covenant trust/guarantee)^w and those, they(are) the transgressors.

لَا يَرْقِبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذَمَةٌ
وَأُولَئِكَ هُمُ الْمُعَتَدُونَ

11. So *en(if)* they^z repented and *aqamo*¹⁶ (they^z upheld the prescribed obligations of) the Prayer^w and *aa'taw* (they^z fulfilled the obligations of) the Zakata^{w¹⁷ (prescribed percentage of personal possessions)^w then (they are) yourⁿ brothers in religion; and [We] expound the *Aya'te* (Qur'anic statements) for a knowing people.}

فَإِنْ تَابُوا وَفَاقُمُوا الصَّلَاةَ وَإِتَّا
الْزَّكَوَةَ فَلَا خُونُكُمْ فِي الدِّينِ
وَنَفْصُلُ الْأَيَّاتِ لِفَوْمِ يَعْلَمُونَ

12. And *en(if)* they^z infracted their *ayma'ne* (oaths), from after their covenant and they^z discredited in youⁿ religion, then let-you^z mutually fight the unbelief's principals; verily they (have) no *aymana* (oaths) for

وَإِنْ نَكُنُوا أَيْمَنَهُمْ مِّنْ بَعْدِ عَهْدِهِمْ
وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَنَهُمْ
الْكُفَّارُ إِنَّهُمْ لَا أَيْمَنَ لَهُمْ لَعْلَهُمْ

for the Prayer," (S4: 102). Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only maintain and perform it.

¹¹ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

¹² See the Lexicon attached to this Translation regarding "أَحَدٌ."

¹³ An assertive negation of keeping a covenant by the polytheist.

¹⁴ The word *ta'ba*= "تابى" means categorically (absolutely, without exception) refuse, i.e. not just simply refuse.

¹⁵ See the Lexicon attached to this Translation for this important word *fasequoona* and its grammatical inflections.

¹⁶ See footnote 1961 above regarding uphold.

¹⁷ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

them, *la'alla* (*craving currently unavailable deed that/- perhaps*) they desist.

يَنْتَهُونَ

أَلَا تُقْتَلُونَ قَوْمًا نَكْثُوا أَيْمَانَهُمْ
وَهُمْ بِإِخْرَاجِ الرَّسُولِ وَهُمْ
بَدَءُوكُمْ أَوَّلَ مَرَّةً أَخْشَوْنَهُمْ فَاللهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ



13. Should not¹⁸ you^z mutually fight a people (*who had*) infracted they^z their *ayma'na* (*oaths*) and they^z purposed by exiting the Messenger; and they^z started you^b first [once^w] (*time w*); do *takhshaw* (*reverentially-fear*) them you^z; so Allah (*is*) righter¹⁹ that *takhshaw* Him you^z *en(if)* you^c were believers.

فَتَلِوْهُمْ يُعَذِّبُهُمُ اللهُ بِأَيْدِيهِمْ
وَخَزِّنْهُمْ وَيَنْصُرُكُمْ عَلَيْهِمْ وَيَشْفِ
صُدُورَ قَوْمٍ مُؤْمِنِينَ

وَيُذْهِبَ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللهُ عَلَى
مَنْ يَشَاءُ وَاللهُ عَلِيمٌ حَكِيمٌ

أَمْ حَسِبْتُمْ أَنْ تُتَرَكُوا وَلَمَّا يَعْلَمَ اللهُ
الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَخَذُوا مِنْ
دُونِ اللهِ وَلَا رَسُولِهِ وَلَا المُؤْمِنِينَ
وَلِيَجْهَهُهُ وَاللهُ خَيْرٌ بِمَا تَعْمَلُونَ

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمَلُوا مَسْجِدَ اللهِ
شَهِيدِينَ عَلَى أَنفُسِهِمْ بِالْكُفْرِ أُولَئِكَ
حَطَّتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ
خَالِدُونَ

إِنَّمَا يَعْمَلُ مَسْجِدَ اللهِ مَنْ ءَامَنَ
بِاللهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَأَقَى

14. Let-you^z mutually fight them, torments them Allah by yourⁿhands and disgraces them [*He*] and succors you^b [*He*] over them and heals [*He*] breasts²⁰ (*of*) a people believers.

15. And [*He*] undoes their hearts' exasperation; and Allah relents on whom^r [*He*] wills and Allah (*is*) Omniscient *Hakeemor*²¹ (*infinite hekmal*²² *Possessor*).

16. Orreckoned you^z that you^z (*would be*) left while *lamma* (*not yet*)²³ knew Allah who^r *jahado*²⁴ (*they earnestly exerted their utmost mental, physical and possessional efforts fighting/ striving in Allah's cause*) of you^b and neither *ittakhtbo*²⁵ (*they took and made*) of lesser than Allah and nor His Messenger and nor the believers, *wa'lejatan* (*outsiders/ non-family confidant*) and Allah (*is*) Proficient by what you^z work.

17. Not [was] for the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*) to *ya'amoro* (*they: congregate in/ build/ tend/ visit*) Allah's mosques; witnesses/- testifiers they^z (*are*) on their selves^w by the unbelief; those miscarried^w (*were*) their works and in the Hell^w they (*are*) immortals.

18. Verily only *ya'amoro* ([*be who*]: *congregates-in/ builds/- tends/ visits*) Allah's mosques who^p [*he*] believed by Allah and The Day The Last and *aqama*²⁶ ([*he*] upheld/ sustained

¹⁸ Clearly this “لا” is the “ألا,” for *urging* and *promoting* the action of the following verb, here the *fighting*.

¹⁹ The word “righter” is a *comparative adjective* of “right,” see *Merriam Webster’s Dictionary*. And “حق” = “righter” as an *adjective comparative*.

²⁰ The expression “and heals breasts (*of* a people...” means clears those chests (i.e. hearts) of any remnants of unbelief, doubt, suspicion, fury, distress, etc.

²¹ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيما.”

²² *Ibid.*

²³ The particle “لما” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: “but.” See *مقني اللبيب* *القرطبي*

²⁴ The word “Jahado”= “جاهدوا”= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “Jehad,” which has several meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

²⁵ The word “اتخذ” from “اتخذ” “افتَّعَلَ” which is *لسان العرب* in therefore, “اتخذ” is *always taking and presuming some-thing about what was taken*. Thus, it is *not just the mere taking*.

²⁶ That is *upheld* or *sustained* or “maintained”.

*the prescribed obligations of the Prayer^w and *aa'ta* ([he] produced and fulfilled the obligations of) *aż-Zakata*²⁷ (prescribed percentage of personal possessions)^w and not *yakhsha* (reverentially-feared [he]) except Allah; so *asa* (craving a deed beyond one's means that, may) those to be of the *muhta-deenda*²⁸ (they who found and accepted the divine-guidance).*

الزَّكُوةَ وَلَمْ يَخْشَ إِلَّا اللَّهُ فَعَسَىٰ
أُولَئِكَ أَن يَكُونُوا مِنَ الْمُهَتَّدِينَ



19. Have made you^c the pilgrims' *se'qayyata* (water-avail)^w and *emarata*^w (tending/ visiting)^w The Mosque The Sacred as who^p [he] believed by Allah and The Day The Last and *jahada* (he exerted his utmost mental/- physical and possessional efforts fighting) in Allah's path; not level/even they^z *enda* (by Rule of) Allah; and Allah divinely-guides not the people the *dha'lumeena*²⁹ (injustice-doers).

* أَجَعَلْنَا سِقَائَةَ الْحَاجَّ وَعِمَارَةَ
الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا
يَسْتَوْدُنَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ



20. Who^r believed they^z and emigrated they^z and *ja'hado* (they earnestly exerted their utmost mental/physical and possessional efforts fighting/ striving in Allah's cause) in Allah's path by their possessions and their selves^w (those have) greater rank^w *enda* (by munificence of/ by Rule of) Allah, and those, they (are) the winners.

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَهَدُوا فِي
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ أَعْظَمُ
دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ



21. Youbashshero³⁰ (tells pleasant tidings) them their Lord by a mercy^w from Him and a *redhwanon*^x (ultimate-delight/gratification) and gardens^w for them in it^w a sustainer *naeemon* (permanent mental and physical delights in the highest chambers of Paradise).

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ
وَجَنَّتِهِمْ فِيهَا نَعِيمٌ مُّقِيمٌ



22. Immortals they^z (are) in it^w forever; verily Allah has great remuneration.

خَلِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ
أَجْرٌ عَظِيمٌ



23. O you who^r they^z believed let not *tattakhetho*³¹ (you^z take and presume) yourⁿ fathers and yourⁿ brothers *aw'leyao*³² (guardians/allies) *en* (if) *istahabba*³³ (questingly liked/preferred) they^z the unbelief over the belief; and whoever *yatawalla* ([he]: takes for *aw'leyao*) them of you^b then those they (are) the *dha'lemoona*³⁴ (injustice-doers).

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَخْدِدُوا
ءَابَاءَكُمْ وَإِخْوَنَكُمْ أُولَئِكَ إِنَّ أَسْتَحْبُوهُ
الْكُفَّارَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ
مِّنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ



24. Let-say [you^s]: *en(if)* [was] yourⁿ fathers and yourⁿ sons and yourⁿ brothers and yourⁿ spouses (wives) and yourⁿ clan and possessions^x acquired it^w you^z and a trade^w *takhsharna* (reverently-fear you^z) its^w unsalability-/slump and dwellings^x you^z delight it^w (are) lovelier

قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ
وَإِخْوَنُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالُ أَقْرَبَتُمُوهَا وَتَجَرَّةً تَخْشُونَ
كَسَادَهَا وَمَسِكَنٌ تَرْضُوهَا أَحَبُّ



²⁷ See the Lexicon attached to this Translation for what exactly is the *Zakah* and its implications.

²⁸ See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen."

²⁹ The word "ظالمين" = "the injustice-doer," as "ظلم" = "injustice." See footnote 34 below.

³⁰ See the Lexicon attached to this Translation for *basashara*/ *youbashsharo*/ *mubasheran* = بشرٌ يُبَشِّرُ أَمْبَيْسَرٌ = بسان العرب in the therefore, "إِنَّهُمْ" "الْأَتَّخَذُ" "إِنَّهُمْ" "الْأَتَّخَذُ" which is "taking" for "الاتخاذ" as stated in the above.

³¹ The word "اتخذ" could also mean, among them: *protector, friend*.

³² See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³³ The word "أولياء" = "protectors, friends." See the Lexicon attached to this Translation for what exactly is the *Zakah* and its implications.

³⁴ The word "ظالمون" = "the injustice-doer," as "ظلم" = "injustice." See footnote 148 below.

to you^b than Allah and His Messenger and a *jehaden*³⁵ (*exertion of one's utmost mental, physical and possessional efforts fighting/striving*) in His path, then let-awaits you^z until comes Allah by His command; and Allah divinely-guides not the people, the *fa'see-qeena*³⁶ (*rebels vis-à-vis Allah's command*).

إِلَيْكُمْ مِنْ أَنَّ اللَّهَ وَرَسُولُهُ وَجَهَادٍ
فِي سَبِيلِهِ فَتَرِصُوا حَتَّىٰ يَأْتِيَ اللَّهُ
بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ

25. *Laqad* (*verily, already and affirmatively*) succored you^b Allah in many abodes and *Hunayn's Day*, *edh* (*when-/since*) marveled^w you^b yourⁿ multitude, then [*it w*] not enriched³⁷ *a'n* (*regarding*) you^b a thing; and straitened^w on you^b the land^w by what (*it w*) extended^w; after-wards you^c fled/diverged retreaters.

لَقَدْ نَصَرَكُمْ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ
وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَكُمْ كَثُرَتُكُمْ
فَلَمْ تُفْنِ عَنْكُمْ شَيْئاً وَضَاقَتْ
عَلَيْكُمُ الْأَرْضُ بِمَا رَحْبَتْ ثُمَّ
وَلَيْتُمْ مُدَبِّرِينَ

26. Afterward, Allah descended His tranquility^w on His Messenger and on the believers and [*He*] descended soldiers not you^z saw them and [*He*] tormented whom^r unbelievers they^z; and *tha'leka* (*afar-that-it/*)^x (*is*) the unbelievers' requital.

ثُمَّ أَنْزَلَ اللَّهُ سِكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَىٰ
الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا
وَعَذَّبَ الظَّالِمِينَ كَفَرُوا وَذَلِكَ جَزَاءُ
الْكُفَّارِ

27. Afterwards Allah relents from after *tha'leka* (*afar-that-it/*)^x on whom^r [*He*] wills and Allah (*is*) *Ghafoor* (*iterative Forgiver*), *Rabeemon* (*iterative mercy Giver*).

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ
يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

28. O you who^r they^z believed, verily only the *mushrekoona* (*he-they who partner deities with Allah/he-polytheists*) (*are*) *najason*³⁸ (*unchaste/filthy*), so let-not they^z near The Mosque The Sacred after their *aame*³⁹ (*year*), this^x; and *en* (*if*) you^c feared/knew⁴⁰ a privation^{w41} so will enrich you^b Allah of His munificence, if willed [*He*]; verily Allah (*is*) Omnipotent *Hakeemon*⁴² (*infinite hekmah*⁴³ Possessor).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا
الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا
الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا
وَإِنْ خَفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيَكُمُ اللَّهُ
مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلَيْهِ
حِكْمَةٌ

³⁵ The word “*Jehad*”= “**جهاد**”= earnest exertion of one's utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “**جاهد**” is root word for “*Jehad*,” which has several meanings, among them: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Share'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim. See the Lexicon attached to this Translation.

³⁶ See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections.

³⁷ The word “**تفقي**” has double meanings: (1) *enriches*, (2) *suffices*. But “*enriches*” includes suffice and *not vice versa*. As “*enriches*” *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas “*suffices*” *meets the present needs of a specific task*. Hence “*enriches*” is *superior*.

³⁸ The word “**نجس**” as it applies to the *polytheist* this *Ayah*, Qur'an commentators are *not* unanimous as to its *exact* meaning: some say because the polytheists are “*junub*” = in the state of having had sexual intercourse and before the *ghusl* (the prescribed shower to rid oneself from being “*junub*”). Others, such as Ibn Abbas, say because they are polytheist. So the “**نجس**” may not be physical *filth* (uncleanness) but perhaps *unchasteness*, as it could include both.

³⁹ The Arabic text says “**عام**” but in English there is only one word to mean **عام** and **سنة**. In Arabic there is “**عام**” “**سنة**” and “**سنة**” each with a *difference*. Here “**عام**” is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas “**سنة**” is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*. As to “**حجة**” = *anniversary of any special event*; and “**الفرقان اللغوية لابي هلال العسكري**” = *الفرقان اللغوية لابي هلال العسكري*. Although generally all are *loosely used synonymously or interchangeably*. See the Lexicon attached to this Translation for an exposition on the words “**الحكيم**” and “**حكيماً**.”

⁴⁰ Linguistically the word “**خاف**” carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

⁴¹ Privation, that is as a result of a decline in trade with the visiting polytheists.

⁴² See the Lexicon attached to this Translation for an exposition on the words “**الحكيم**” and “**حكيماً**.”

⁴³ See the Lexicon attached to this Translation for “*hekma*”

29. Let you^z mutually fight whom^r believe they^z neither by Allah nor by The Day The Last and nor they^z forbid what forbad Allah and His messenger, and nor they^z religionize The Right's⁴⁴ religion; of whom^r *oto* (*they^z had been accorded/allotted*) the book, until they^z give the *jizya'ta*⁴⁵ (*symbolic special payment to the State*)^w *a'n*(*off*)^w⁴⁶, while they(*are*) cringers.

30. And said^w the Jews *Uzayron* (*Ezra*) (*is*) Allah's son; and said^w the *Nassara* (*Christians*) the Messiah (*is*) Allah's son; *tha'leka* (*afar-that-it/*)^x (*is*) their say by their mouths; *youdha'heona* (*mimic they^z*) say (*of*) whom^r unbelieved they^z of before; mutually fought⁴⁷ them Allah, wherefrom *yo'afakonda*⁴⁸ (*they^z are off-right dissuaded / they^z are dissuaded speciously*).

31. *Ittakhatho*⁴⁹ (*they^z took and made*) their *abbara* (*erudite clerics*) and monks (*as*) lords^x from lesser than Allah, and the Messiah, *Mariama's* (*Mary's*) son; and not (*had been*) commanded they^z except to worship One an *elahan* (*a deity*), no an *elaha* (*a deity*) except Him; *subhanaho*⁵⁰ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*) *a'n* (*off/regarding*) what they^z partner (*deities with Him*).

32. They^z want to extinguish Allah's illumination by their mouths and Allah *ya'aba*⁵¹ (*categorically-refuses*) except to conclude [*He*] His illumination, and albeit disliked (*it*) the unbelievers.

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا
بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَمَ اللَّهُ
وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ
الَّذِينَ أُتُوا الْكِتَابَ حَتَّى يُعَظِّمُوا
الْجَزِيرَةَ عَنْ يَدِهِ وَهُمْ صَاغِرُونَ ﴿٤٦﴾

وَقَالَتِ الْيَهُودُ عَزِيزٌ أَبْنُ اللَّهِ وَقَالَتِ
النَّصَارَى الْمَسِيحُ أَبْنُ اللَّهِ ذَلِكَ
قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ
الَّذِينَ كَفَرُوا مِنْ قَبْلِ قَتْلِهِمُ اللَّهُ
إِنْ يُؤْفِكُونَ ﴿٤٧﴾

أَخْدُوا أَحْبَارَهُمْ وَرَهْبَنَهُمْ أَرْبَابًا مِنْ
دُونِ اللَّهِ وَالْمَسِيحُ أَبْنُ مَرِيمَ وَمَا
أُمِرُوا إِلَّا يَعْبُدُوا إِلَهًا وَحْدَهُ لَا إِلَهَ
إِلَّا هُوَ سُبْحَانُهُ عَمَّا يُشْرِكُونَ ﴿٤٨﴾

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتَمَّ نُورُهُ وَلَوْ كَرِهَ
الْكُفَّارُ ﴿٤٩﴾

⁴⁴ One of Allah's 99 most beautiful *attributive names* is: “الحق”= The Right.

⁴⁵ The “*jizyah*” is a *very small*, more of a *symbolic* nature, *amount of money* to be paid *annually* by every *non-Muslim able body for Military service*, in an Islamic State enjoying the protection of the State. *Older men, slaves women, children and the poor are exempt* from paying it. Muslims pay the *Zakat*, whereas the non-Muslims pay this tiny sum annually as a kind of poll tax, if we may call it?

⁴⁶ The phrase “*off-hand*” is Arabic tongue expression meaning: *having to give in complying and submissive manner*.

⁴⁷ The Arabic tongue expression “*mutually fought him Allah*” is an expression of wonderment, meaning how smart/crafty he is, by way of *praising* him. In other word such a person or group is/are so good in a particular trait that only Allah could overcome him/them. Thus, “*mutually fought them Allah*” could mean: how *inventive* and *devious* they are in fabricating lies against Allah. Therefore, here according to books of “*التفاسير*” stated in them quoting Ibn abbas and Ali Ibn abei Talib, may Allah be pleased with both, it means *cursed them Allah*; for whomever Allah fights will surely perish.

⁴⁸ The word “*يُوْفِكُونَ*” = they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction*.

⁴⁹ The word “*أَتَهُ*” from “*الاتِّخَاد*” which is “*اقْتَاعَلَ*” for “*الاتِّخَاد*”, as stated in *لسان العرب*; therefore, “*أَتَهُ*” is *always taking and presuming some-thing about what was taken*. Thus, it is *not just the mere taking*. As in this case they took and made of their monks and clerics as *lords*, i.e. *accepting and executing their commands*.

⁵⁰ The word “*subhanaho*=“*سُبْحَانَهُ*” has *no English equivalent*. The word is made up of two parts: “*subhana*” and the pronoun “*ho*=“*Him*.” Wherever the word “*subhana*,” or its *associates/inflections* (such as “*سُبْحَانُ*” or “*سُبْحَانَكَ*”) occur all are associated with the *divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render “*subhana*=“*سُبْحَانُ*” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

⁵¹ The word “*يَأْبَى*=“*ya'aba* means *categorically (absolutely, without exception) refuses*, i.e. *not just simply refuses*.

33. He Who sent His messenger by the divine-guidance and The Right's^x religion^x, to *yudh'heraho* ([He] manifests it^x and its^x preponderance)⁵² over the religion^x all(*of*) it^{x⁵³ and albeit disliked (*it*^x) the *mushrekoon* (*he-they who partner deities with Allah/ he-polytheists*).}

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ
وَدِينُ الْحَقِّ لِيُظَهِّرُهُ عَلَى الَّذِينَ كَفَرُوا
وَلَوْكَرَهُ الْمُشْرِكُونَ ﴿٦﴾

34. O you who^r believed they^z, verily a multitude of the priests and the monks surely they^z eat the mankind's possessions by the falsehood^x and they^z repel *a'n* (*off*) Allah's path; and who^r hoard they^z the gold and the silver and not expend it^w they^z in Allah's path, so *bashsher*⁵⁴ (*let-tell [you^s] pleasant tidings*) (*to*) them by a painful torment.

* يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلَلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتُنُونَ الْذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرُهُمْ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

35. Day (*when to be*) heated on it^w in Hell's^w fire^w then (*to be*) seared/cauterized by it^w their foreheads^w and their sides and their backs; this (*is*) what you^c hoarded for yourⁿ selves,^w so let-taste you^z what you^c were hoarding.

يَوْمَ حَمَّىٌ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتَكُوئُ هَا جِبَاهُهُمْ وَجُنُوُّهُمْ وَظَهُورُهُمْ هَذَا مَا كَنَزْتُمْ لَأَنْفَسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٨﴾

36. Verily the *sho'hoorees*^{x⁵⁵ (*months*)^x *eddata*^w (*a quantity by a count*)^w *enda* (*by Rule of* Allah (*is*) twelve [*month*] in Allah's Book day [*He*] created the Heavens^w and the Earth^w; of it^w four (*are*) sacred; *tha'leka*(*afar-that-it/*)^x (*is*) the religion [*the*] forthright⁵⁶; so let-not wrong⁵⁷ you^z (*to*) yourⁿ selves^w in them,^y and let-mutually fight you^z the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*) altogether just-as they^z fight you^b altogether; and let-know you^z that Allah (*is*) with the *muttaqeen* (*reverential guarders against Allah's displeasure*).}

إِنَّ عِدَّةَ الشَّهْرَيْنِ عِنْدَ اللَّهِ أَثْنَا عَشْرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةُ حُرُمَاتٍ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافِرَةً كَمَا يُقَاتِلُونَكُمْ كَافِرَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَقِيْنَ ﴿٩﴾

37. Verily only the *naseeo*^{x⁵⁸ (*month's postponing and transposing*)^x (*is*) an increment^w in the unbelief,^x (*to be*)}

إِنَّمَا النَّسِيَّءَ زِيَادَةٌ فِي الْكُفَّارِ يُضَلُّ

⁵² The word “يُظَهِّرُهُ” could mean: (a) *manifests* it, i.e. make *its preponderance obvious to all*; (b) There are many instances where “to”=“أَنْ.” And the pronoun “هُ” in “يُظَهِّرُهُ” refers to the Islam. Thus, when one considers the word “كُلُّ,” then it becomes rather *logical*, if not *imperative*, to give *precedence* to (a), i.e. *making all religions subside*. This is especially so, given the fact that *the religion* is only *one*. Although this *one* religion was revealed in *incremental* phases (stages), like *all* things in nature, including the creation of the Heavens and the Earth in *six* days, even though Allah *could* have done that *instantly*. But because of His wisdom to give *precedence* to the *graduality* and *not* to the *instantaneity* to be the *rule* and the *law*. That is why Allah says: “Today I completed for you^b your religion and I concluded upon you My favor, and I delighted for you^b Islam (as *your* religion” (S5:3). See the *Lexicon* to this *Translation* for the *difference* between “*completed*” and “*concluded*.” Additionally, the *precedence* of the aforementioned (a). That is because Allah says: “Wrote (decreed) Allah surely prevail assuredly I and My messengers.” (S58:21). Obviously, He and His messengers prevail, His religion prevails.

⁵³ That is: making Islam, the *full and final* religion or making Islam to *supersede all other religions*.

⁵⁴ See the *Lexicon* attached to this *Translation* for *bashashara*/*youbashsharo*/*mubasheran*=بشرًا يُبَشِّرُ أَمْبَشُرًا

⁵⁵ *sho'hoore* =plural or *multiplicity* versus *ash'hur*=plural of *paucity* for شهر=month.

⁵⁶ The word “قِيَمٌ”= مستقيم= قائم= straight. See *اللسان*.

⁵⁷ See the *Lexicon* attached to this *Translation* for *فَاعِلُ الظُّلْمِ*=“injustice-doer” and *ظَالِمٌ*=“wronger.”

⁵⁸ The word “النَّسِيَّءُ” is that which is postponed to take effect at a later time/date. The *pre-Islamic* Arabs had the 1st, the 7th, the 11th and the 12th months of *their calendar year* as “*sacred*.” So the *first month* of the year (*Month of Muharram*), coming after the 11th and the 12th of the previous year, so they used to *postpone* it by *transposing* it to

misled by it^x whom^r unbelieved they^z; they^z legitimate it^x *aaman*⁵⁹ (*a year of significant event*) and they^z illegitimate it^x *aaman* so as to comport they^z period (*of*) what illegitimized Allah, so they^z legitimize what illegitimized Allah; (*had been*) adorned for them their ill-works; and Allah divinely-guides not the people the unbelievers.

بِهِ الَّذِينَ كَفَرُوا سُخْلُونَهُ عَامًا
وَخَرْمُونَهُ عَامًا لَّيُواطْعُوا عِدَّةً مَا
حَرَمَ اللَّهُ فَيُحِلُّوا مَا حَرَمَ اللَّهُ
نُّزِّلَ لَهُمْ سُوءٌ أَعْمَلُهُمْ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٧﴾

38. O you who^r believed they^z what (*is*) for you^z if (*had been*) said for you^b: let-march you^z in Allah's path you^z *eth-tha'qaltom* (*sluggishly-hearyed you^c*) to the ground^w; have you^c delighted by the life^w (*of*) the world^w of the Hereafter^w; so not *mata'ao*⁶⁰ (*resource for a transitory worldly delight of*) the life^w (*of*) the world^w in the Hereafter^w except a little.

يَتَأْلِمُ الَّذِينَ إِمْنَوْا مَا لَكُمْ إِذَا قِيلَ
لَكُمْ أَنْفَرُوا فِي سَبِيلِ اللَّهِ أَثَاقْلَتُمْ إِلَى
الْأَرْضِ أَرْضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا
مِنَ الْآخِرَةِ فَمَا مَتَّعْتُمُ الْحَيَاةَ
الْدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿١٨﴾

39. *Ella* (*unless/if not*) you^z march [*He*] torments you^b a painful torment, and [*He*] exchanges/substitutes a people other than you^b and not *tadhorroho*⁶¹ (*you^z harm him/Him*) a thing; and Allah over everything (*is*) Omnipotent.

إِلَّا تَنْفِرُوا يُعَذِّبُكُمْ عَذَابًا أَلِيمًا
وَسَتَبْدِلُ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُوهُ
شَيْعًا وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

40. *Ella* (*unless/if not*) succor him you^z, so *qad* (*already and affirmatively*) succored him Allah *edb* (*when/since*) exited him who^r unbelieved they^z; second (*of*) two *edb* (*while*) both (*of*) them (*were*) in the hole⁶² *edb* says [*he*] to his companion: let-not sadden [*you^s*], verily Allah (*is*) with us; then Allah descended His tranquility^w on him and [*He*] supported him by soldiers not saw them you^z and [*He*] made word^w (*of*) whom^r unbelieved they^z the lowest^w and Allah's word, ^w [*She*] (*is*) the high^w; and Allah (*is*) Mighty *Hakeemon*⁶³ (*infinite hekmah*⁶⁴ Possessor).

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا أَخْرَجَهُ
الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي
الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَخْنَزْنِ
إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ
سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودِ لَمْ
تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ
كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ
الْعُلَيَا وَاللَّهُ أَعْزَزُ حَكِيمٌ ﴿٢٠﴾

41. Let-march you^z *khefasan*⁶⁵ (*they who are in a manner light, i.e. not heavy*) and (*manneristically*) heavies, and *ja'bedo* (*let-exert you^z your utmost mental/physical and possessional efforts fighting/striving in Allah's cause*) by yourⁿ possessions and yourⁿ selves^w in Allah's path; *tha'lekum* (*collective-asar-that*)^x (*is*) *khayron* (*choicer/worthier*) for you^b *en* (*if*) you^c were knowing you^z.

أَنْفَرُوا خَفَافًا وَثِقَالًا وَجَهَدُوا
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ
ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٢١﴾

the second month of the year in order not to have three consecutive months as "sacred." However, "النسى" "النسى" has many meanings, among them is such postponing by transposing called "النسى" "النسى"

⁵⁹ See the Lexicon attached to this Translation regarding *عام*.

⁶⁰ The word "متاع" = "mata'd" is rooted in the word "متّع" = "matta'd" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

⁶¹ There is "تضروه" as here, where the crime was a uniform one, that of nonappearance for *Jihad* (*Ta'ook's campaign*); and "تضرونوه" as in S11:57 where crimes were multiples, as each person committed his/her own crime towards Allah.

⁶² The word The Qur'an uses is the perfect description of the place where the Messenger (SAWS) and his companion (Abu Bakr) were, is "the hole," smaller than a "cave" or "cavern" as most people tend to say. The Arabic language is the more precise than all languages; so, if "cavern" or "cave" were to be the proper description The Qur'an would have certainly said so.

⁶³ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم."

⁶⁴ See the Lexicon attached to this Translation for "hekma..

⁶⁵ The words "خفاف" and "ثقلا" = "khefasan" = not heavies and "heavies" respectively are both in the adverbial forms. Since in English there is no a corresponding adverbial forms (such as "lightenedly and heavyedly) so in manner is added parenthetically (as "in manner" per se is not the apparent text) to denote such adverbials.

42. Had [it^x] been/was an *aradhan* (*a transitory-gain/booty*) nigh and an easy (*short*) journey, surely (*would have*) *ettaba'a* (*closely followed*) you^g they^z; [and] but far-distanced^w on them the *shuggato*⁶⁶ (*extended-distance*) and shall *yablefona* (*swear they^z*) by Allah: had we could, surely (*would have*) egressed we with you^z; they^z perish their selves^w and Allah knows verily they, surely (*are*) liars.

لَوْ كَانَ عَرَضاً قَرِيباً وَسَفَرًا قَاصِدًا
لَا تَبْغُوكُولِكِنْ بَعْدَ عَلَيْهِمُ الشُّفَقَةَ
وَسَيَخْلُفُونَ بِاللَّهِ لَوْ أَسْتَطَعْنَا
لَزَجَنَا مَعَكُمْ يَكُونُ أَنفُسَهُمْ وَاللَّهُ
يَعْلَمُ إِنَّمَا لَكَذِبُونَ ﴿٤٢﴾

43. Pardoned Allah *a'n* (*regarding*) you^g for wherefore⁶⁷ allowed you^g for them, until manifest for you^g who^r *ssadaqo* (*they^z always enforced the truth*) and know [you^s] the liars.

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ
يَتَبَيَّنَ لَكَ الظَّالِمُونَ صَدَقُوا وَتَعْلَمُ
الْكَذِبِينَ ﴿٤٣﴾

44. Not seek your^t permission who^r believe they^z by Allah and The Day The Last, that *youjahedo* (*they exert their utmost mental, physical and possessional efforts fighting-/striving in Allah's cause*) by their possessions and their selves^w, and Allah (*is*) Omniscient by the *muttaqeena* (*reverential guarders against Allah's displeasure*).

لَا يَسْتَعْذِثُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ أَنْ يُجْهِدُوا
بِأَمْوَالِهِمْ وَأَنفُسِهِمْ وَاللَّهُ عَلَيْهِ
بِالْمُتَّقِينَ ﴿٤٤﴾

45. Verily only seek your^t permission who^r they^z believe not by Allah and The Day The Last and suspected^w their hearts, so they (*are*) in their suspicion *yataraddona* (*they^z forthwith-vacillate to and fro*).

إِنَّمَا يَسْتَعْذِثُكَ الَّذِينَ لَا يُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَرَتَابَتْ قُلُوبُهُمْ
فَهُمْ فِي رَيْبِهِمْ يَرْدَدُونَ ﴿٤٥﴾

46. And had they^z wanted the *khorooja* (*foray^x/egress^x / to fight in cause of Allah*) surely they^z (*would have*) readied for it^x a preparedness^w; [and,] but disliked Allah their dispatch^x so [He] dispirited them, and (*had been*) said: let-sit-down you^z with the sitters.

* وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعْدَدُوا لَهُمْ
عَدَّةً وَلِكِنْ كَرِهَ اللَّهُ أَنْ يَعَاشُهُمْ
فَشَبَّهُمْ وَقَيلَ أَقْعُدُوا مَعَ الْقَعِدِينَ
﴿٤٦﴾

47. Had they^z exited in you^b not they^z augmented you^b except a *khabalan* (*mental derangement*) and surely *awdha'*⁶⁸ (*they would have hastened and sowed dissention*) among you^z *yabghona* (*they^z earnestly-quest*) (*for*) you^b the *fetna'ta'*^w (*unbelief/tumult/confusion*)^w and in you^b (*are*) ever/stout⁶⁹ listeners for⁷⁰ them; and Allah (*is*) Omniscient of the *dhala'lemeena*⁷¹ (*injustice-doers*).

لَوْ خَرَجُوا فِي كُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا
وَلَا وَضَعُوا خِلْلَكُمْ يَعْوَنُوكُمْ
الْفِتْنَةَ وَفِي كُمْ سَمَاعُونَ هُمْ وَاللَّهُ
عَلَيْهِ بِالظَّالِمِينَ ﴿٤٧﴾

48. *Laqad* (*verily, already and affirmatively*) *ebtagho*⁷² (*they^z earnestly-quested*) the *fetna'ta'*^w (*unbelief/tumult/confusion*)^w of before, and they^z transposed⁷³ for you^g the matters

لَقَدْ أَبْتَغُوا الْفِتْنَةَ مِنْ قَبْلٍ وَلَقَبُوا لَكَ
الْأَمْرَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ
﴿٤٨﴾

⁶⁶ The word “الشقّة” means the *extended distance* of a travel, *not just a distance*; or the “hardship” resulting from a long travel. See *القرطبي* and *الهادى*.

⁶⁷ The particle “لِم” stands for: *wherefore*. See *روح المعاني* لـ *محمود الألوسي* إعراب القرآن لـ *محمود صافي*.

⁶⁸ The single word “أَوْضَعُوا” means: *hastened among*. See *السان*. But here, according to *القرطبي*, meaning: “hastened to sow dissension among the believers.”

⁶⁹ The words “ever/stout” are used to *intensify* listeners, as the Arabic is “سَمَاعُونَ,” in the *intensive form*.

⁷⁰ Here “for” refers to two distinct meanings: (1) *bearing and obeying them* (2) *they bear on behalf of the enemy*, they are “enemy-agents, or they are spreaders of calumny.”

⁷¹ The word “ظالِمِينَ” = “the injustice-doer,” as “الظالم” = “injustice.”

⁷² The word “طلب حثباً” = “ابتغى” meaning: *earnestly quested*.

⁷³ That is they considered all the *undesirable consequences*, and *schemed to confuse the issue and rally against it*.

until came the right⁷⁴ and *dhabara* (*manifested/prevailed*) Allah's command, while they (*were*) dislikers.

49. And of them who^x [he] says: let permit me [*you^s*] and let-not essay me [*you^s*]; ha, in the essay^w fell they^z; and verily Hell^w surely(*is*) a besieger^w by the unbelievers.

50. *En(if)* betides^w you^g *hasanaton*^w (*meritorious-deed*)^w [*it^w*] displeases them; and *en* betides^w you^g a disaster^w say they^z: *qad* (*already and affirmatively*) we took our matter from before, and they^z divert while they (*are*) revelers/rejoicers.

51. Let-say [*you^s*]: never betides us except what wrote⁷⁵ Allah for us; He (*is*) our Guardian and on Allah surely let trust the believers.

52. Let-say [*you^s*]: do await you^z by us except an *ehda*^w (*a lone/any-one*)^w (*of*) the *husnayay'ne* (*twain all around beautiful outcomes*)⁷⁷ and we await by you^b that betides you^b Allah by a torment from *endehe* (*by His Rule*) or by our hands^w; so let-await you^z, verily we (*are*) with you^b *mutarabbesoona* (*ones who are awaiting*).

53. Let-say [*you^s*]: let-expend you^z voluntarily or coercively⁷⁸, never *youtaqabbala*⁷⁹ (*to be clemently-accepted*) from you^b; verily you^b were people *fa'seeqeena*⁸⁰ (*rebels vis-à-vis Allah's command*).

54. And what precluded them that their expenditures (*to be*) accepted except that unbelieved they^z by Allah and by His messenger and not come they^z (*to*) the Prayer^w except while they (*are*) indolents, and not expend they^z except while they (*are*) dislikers.

55. So let not marvel you^g their possessions and nor their children; verily only wants Allah to torment them by it^w in the life^w (*of*) the world^w and *tazhaqa* (*ennui and vanish*) themselves^w while they (*are*) unbelievers.

الله وهم كرھون

وَمِنْهُمْ مَنْ يَقُولُ أَئْذَنْ لِي وَلَا تَفْتَنِي
أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ
لِمُحِيطَةِ الْكَافِرِينَ ٦١

إِنْ تُصِبَكَ حَسَنَةً تَسْؤُمُهُمْ وَإِنْ
تُصِبَكَ مُصِيبَةً يَقُولُوا قَدْ أَخْدَنَا
أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ
فَرَحُورٌ ٦٢

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا
هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلَيَتَوَكَّلَ
الْمُؤْمِنُونَ ٦٣

قُلْ هَلْ تَرَيْصُونَ بِنَا إِلَّا إِحْدَى
الْحُسْنَيْنِ وَخُنُونَ تَرَيْصُ بِكُمْ أَنْ
يُصِيبُكُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ
أَوْ بِأَيْدِينَا فَتَرَيْصُونَا إِنَّا مَعَكُمْ
مُتَرَيْصُونَ ٦٤

قُلْ أَنْفَقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقْبَلَ
مِنْكُمْ إِنْكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ٦٥

وَمَا مَنَعَهُمْ أَنْ يُتَقْبَلَ مِنْهُمْ نَفَقَتْهُمْ
إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ
وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ
وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرھونَ ٦٦

فَلَا تُعِجِّبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
إِنَّمَا يُرِيدُ اللَّهُ لِيَعْذِّبَهُمْ بِهَا فِي الْحَيَاةِ
الْدُّنْيَا وَتَرَهُ أَنْفُسُهُمْ وَهُمْ كَفِرُونَ ٦٧

⁷⁴ That is victory against them.

⁷⁵ It must be noted here that such “writing” is based on Allah’s *foreknowledge* of events, *not* on the basis that Allah had *decreed* it and thus “wrote it,” thus it is inevitable. Such “decreeing” would be *inconsistent* with Allah’s justice, superfluity, and mercy, if such decreeing were to betide someone an unhappy event. That is because the unhappy event happened to one as a result of an *action* chosen *earlier* by that one.

⁷⁶ See the Lexicon attached to this Translation regarding “أَحَدٌ”.

⁷⁷ The word “*husnayay*,” is a lofty Arabic tongue expression for (1) *victory over the opponents* or (2) *martyrdom*.

⁷⁸ See the Lexicon attached to this Translation for the distinction between *كَرھا* and *كَرھا*: “كَرھا” *fat'ha* on the “ك,” as in this Ayah, and “كَرھا” *dhammah* on the “ك” as in (S46:15), and “إِكْرَاهٌ” as in (S2:256).

⁷⁹ The Arabic word used in The Qur'an is “تَقْبِيلٌ” = accept. Thus, “تَقْبِيلٌ” means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah’s acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah accepts it *by His clemency*. Thus, *تَقْبِيلٌ* = *clemently accepts*.

⁸⁰ See the Lexicon attached to this Translation for this important word *fasequoon* and its grammatical inflections.

<p>56. And <i>yahlefona</i> (<i>swearing they^z</i>) by Allah truly they (<i>are</i>) surely of you^b while not they (<i>are</i>) of you^b; [and,] but they (<i>are</i>) people consternating⁸¹.</p> <p>57. If⁸² they^z find a: refuge^x or caverns^w or a <i>muddakhat</i>^k (<i>retreating place/tunnel</i>)^{x⁸³ surely (<i>would have</i>) fled/- diverged they^z to it^x while they <i>yajmahona</i> (<i>they^z scarily-rush</i>).}</p> <p>58. And of them who^p <i>yalmezoka</i>⁸⁴ (<i>he who: privately slander you^g/find fault with you^g in subtle ways/blink their eye to malign you^g</i>) in the alms^w/charities^w; so <i>en</i> (<i>if</i>) given they^z of it^w they^z delighted; and <i>en</i> given not they^z of it^w <i>edha</i> (<i>suddenly/whereas</i>) they^z discontent.</p> <p>59. And had that they^z delighted (<i>by</i>) what <i>aa'ta</i> (<i>accord-/allotted</i>) them Allah and His Messenger and said they^z: our sufficiency⁸⁵ (<i>is</i>) Allah, Allah will <i>you'a'tena</i> (<i>accord/allot us</i>) of His munificence and His Messenger, verily we (<i>are</i>) to Allah wishers⁸⁶.</p> <p>60. Verily only the alms/charities^{w⁸⁷ (<i>are</i>) for the indigents⁸⁸ and the poor, and the workers over it^{w⁸⁹ and the <i>mu'allafat'ey</i>⁹⁰ (<i>they who had been attuned</i>) their hearts, and in the necks,^{w⁹¹ and the debtors, and in Allah's path, and son (<i>of</i>) the path (<i>wayfarer</i>); (<i>this is</i>) an ordainment from Allah and Allah (<i>is</i>) Omniscient <i>Hakeemon</i>⁹² (<i>infinite hekma</i>⁹³ Possessor).}}}</p>	<p>وَخَلُفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكُنْهُمْ قَوْمٌ يَفْرَقُونَ ﴿٢١﴾</p> <p>لَوْ سَخَدُونَ مَلْجَعًا أَوْ مَغْرِبَتِ أَوْ مَدْخَلًا لَوْلَوا إِلَيْهِ وَهُمْ تَجْمَعُونَ ﴿٢٢﴾</p> <p>وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أَعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوهُ مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٢٣﴾</p> <p>وَلَوْ أَنَّهُمْ رَضُوا مَا أَءَاتَهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسِبْنَا اللَّهَ سَيِّدَنَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٢٤﴾</p> <p>* إنما الصدقات للفقراء والمسكين والعملين عليها والمؤلفة قلوبيه وف الرقاب والغرمين وف سبيل الله وابن السبيل فريضة من الله والله عليه حكيم ﴿٢٥﴾</p>
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⁸¹ The word “يُفْرُقُونَ” means suffer from a state of *consternation*, as they assume that you might do to them like you do to the polytheists, so they are *afraid*, hence “*fearers*.”

⁸² The particle “أَوْ” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “أَوْ” amounts to “if” or “when.” See مقي اليبي، ابن هشام

⁸³ The word “مُفْتَعِلُ الدُّخُولِ” = “مُدَخَّلًا” means artificially forged entrance. To the best of this translator, as usual, there is no exact equivalent to such a precise word. The word “مُدَخَّلًا” is a metonym for “corruption and animosity.” See الرأب.

⁸⁴ The word “يُلْمِزُكَ” *be who: privately slander you, find fault with you in subtle ways, or blink their eye to malign you^g*.

⁸⁵ The word مُحْسِبٌ لَكَ أَوْ كَافِكَ مِنْ غَيْرِهِ، لِلْوَاحِدِ وَالثَّنَانِيَةِ وَالجَمْعِ لَأَنَّهُ مَصْدَرٌ = “حسب في حسبنا” Thus, “المصدر” = the infinitive noun of the verb, making it standing for the strongest action of the verb. See التاج.

⁸⁶ The word “wisher” = “راغب” is rooted in the word “رغب” However, the word “رغب” assumes different meaning, depending on how it is *prefixed* by various prepositional articles. For example: “رغب” not prefixed by any article = *wish, like*. However, “رغب عن” = *wisher off, shunner*, or “رغب في” = *likes, or asked and beseeched, or رغب بـ= prefers*.

⁸⁷ The word “صدقة” is the *large umbrella* covering those expenditures, called alms/charities, of the personal or public riches given to the poor the needy and others, to include the “Zakah,” which is a *specific amount designated* by the *Sha'reyah Law*. Clearly the “Zakah” is one of the *Five Pillars of Islam*. (S9:103) states: “Take from their riches a charity, to purify and augment them.” Thus, the “Zakah” in addition to *purifying* the wealth from any unintended unlawful impurities that might have gotten introduced to it, it actually *increases* the remaining bigger portion by *blessing* it and by *preventing* potential harm to happen to it.

⁸⁸ The word “فقير” versus the مسكون see the Lexicon attached to this Translation for the distinction. The word “poor” stands for the *singular* or the *plural*, although some time for the plural: “poor-people.”

⁸⁹ That is the designated collectors and administrators of the *Zakah*.

⁹⁰ The word “muallafat’ey” is a *masculine, plural objective noun*, meaning those are some non-Muslim notables whose hearts had been attuned (*conciliated, appeased*) by means of giving them possessions in the form of “bonuses” or “grants” by the Muslims, to gain their favorable attitude towards Islam and Muslims, and so for them to *persuade and bring along their families, associates and friends* and have a favorable attitude towards Islam Muslims too.

⁹¹ The “necks” are those slaves who must *free themselves*, i.e. such “slaves” must be helped for *freedom*.

⁹² See the Lexicon attached to this Translation for an exposition on the words حكيم and حكيم.

61. And of them who^r they^z [annoy] the Prophet and say they^z: he (is) an ear^{w94}; let-say [you^s]: an ear^w (of) *khayren* (*mercy/goodness/worthiness/desirable*) for you^b; [he] believes by Allah and [he] believes for the believers and (he is) a mercy^w for whom^r believed they^z of you^b; and who^r they^z annoy Allah's Messenger for them (is) a painful torment.

وَمِنْهُمُ الَّذِينَ يُؤْذِنَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنٌ قُلْ أَذْنُ حَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذِنُونَ رَسُولَ اللَّهِ هُمْ عَذَابُ أَلِيمٍ

62. *Yahlefona* (*swearing they^z*) by Allah for you^b to gratify/- delight you^z; while Allah and His Messenger (*are*) righter⁹⁵ to delight /gratify him they^z, *en* (*if*) they^z were believers.

خَلْفُورَ بِاللَّهِ لَكُمْ لِتُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ كَانُوا مُؤْمِنِينَ

63. Have not known they^z that he who^p *youhadid'e*⁹⁶ (*he who pursues mutual: anger/opposition/and non-compliance to religious obligations towards*) Allah and His Messenger, then surely for him (*is*) Hell's^w fire^w immortal [he] (*is*) in it^w *tha'leka* (*afar-that-it/*)^x (*is*) the disgrace the great.

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ تَحَاوَدَ اللَّهُ وَرَسُولُهُ فَإِنَّ لَهُ نَارًا جَهَنَّمَ خَلَدًا فِيهَا ذَلِكَ الْخَزْنَى الْعَظِيمُ

64. *Yahtharo*⁹⁷ (*they^z: fear and safeguard/take precaution*) the hypocrites that *tonazzala* (*to be repetitively descended*) on them a *Suraton*⁹⁸ (*division of the Qur'an*) *tona'bbe'o* ([It^w] informs by piece-of-significant-and-availing-news) them by what (*is*) in their hearts; let-say [you^s]: *istab'zeo* (*let-affirmably jest you^s*) verily Allah (*is*) *mukbrejon* (*producer*) (*of*) what *tabatharoona*⁹⁹ (*you^z: fear safeguard/take precaution*).

سَخَدَرَ الْمُنَفِّقُونَ أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةً تُنَبِّهُمْ بِمَا فِي قُلُوبِهِمْ قُلْ أَسْتَهْزِءُ وَإِنَّ اللَّهَ خَرْجٌ مَا تَحْذِرُونَ

65. And indeed *en* (*if*) you^g asked them, surely they^z say assuredly¹⁰⁰: verily only we were wading¹⁰¹ and playing; let-say [you^s]: do by Allah and His *Aya'te*^w (*Qur'anic statements*) and His Messenger you^c were *tastab'zeona* (*affirmably jesting you^s*).

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُوا إِنَّمَا كَانُوا خُوضُونَ وَنَاعِبُ قُلْ أَبِاللَّهِ وَأَبِي إِيَّاهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ

66. let-not apologize you^z *qad* (*already and affirmatively*) unbeliever you^c after yourⁿ belief; *en* (*if*) [We] pardon a'n (*regarding*) a *ta'efa'ten*^w (*group/faction/party*)^w of you^b [We] torment a *ta'efa'tan*^w (= *ta'efa'ten*^w) because that they were criminals.

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَالِفَةٍ مِنْكُمْ نُعَذِّبُ طَالِفَةً بِإِيمَانِهِمْ كَانُوا مُجْرِمِينَ

67. The he-hypocrites and the she-hypocrites some (*of*) them of some, they^z command by the *munka're* (*rationally/Sharey'ah unacceptable deed/say*) and they^z restrain a'n (*regarding*) the *ma'aroofe* (*popularly acceptable*

الْمُنَفِّقُونَ وَالْمُنَفِّقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَاونَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيهِمْ

⁹³ See the Lexicon attached to this Translation for "hekma..

⁹⁴ The expression "أَذْنٌ" = "he is ear," means he hears others talk and he conveys it without thinking about it. The polytheists were saying this about Mohammad (SAWS) by way of *slamder*. So in this case Allah (SWT) says: "he is ear of *Khayro* (worthiness and goodness) for the believers."

⁹⁵ The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary. And "أَحَقُّ" = "righter" as an adjective comparative.

⁹⁶ The word "يَحَادِدُ" means *pursuing a mutual anger, opposition and non-compliance to obligations of religious duties*.

⁹⁷ I cannot find an appropriate word for "يَخْذِرُ" per se, as an intransitive verb in the present tense to mean: "fear and so safeguard, or be in constant state of anxiety expecting adversity or embarrassment because of exposure."

⁹⁸ See the Lexicon attached to this Translation for this proper name of a "division of the Qur'an."

⁹⁹ See footnote 97 above regarding "yahtharo," and "tabatharoon" is same only grammatical inflection for *you*.

¹⁰⁰ The "ه" in "يَقُولُنَّ" is a *juratory التاكيد* "القسم" = "amounting to," i.e. affirmation, expressed here by "assuredly."

¹⁰¹ The say: "waded in the topic," means plunged into discussing the topic without knowledge or plunged in it recklessly.

نَسُوا اللَّهَ فَنَسِيهِمْ إِنَّ الْمُنَافِقِينَ
هُمُ الْفَسِقُونَ ﴿١٧﴾

and not Sharey'ah disapproved maxim); and they^z close their hands^{w¹⁰²}, they^z forgot¹⁰³ (ceased paying attention to) Allah, so [He] forgot them; verily the hypocrites, they (are) the fa'seqoon¹⁰⁴ (rebels vis-à-vis Allah's command).

68. Promised Allah the he-hypocrites and the she-hypocrites and the unbelievers Hell's^w fire^w, immortals they^z (are) in it;^w it^w (is) their sufficiency¹⁰⁵, and cursed them Allah and for them (is) a sustainer-/sustaining torment.

69. Like whom^r of before you^b they^z were harder than you^b (in) strength and more (in) possessions and children; so istamta'ao¹⁰⁶ (they^z had lengthily and affirmably relished the transitory worldly delights) by their khalqa¹⁰⁷ (good-portion-/lot); so istamta'atom (you^z had lengthily and affirmably relished the transitory worldly delights) by yourⁿ khalaqa, just-as istamta'a (they^z had lengthily and affirmably relished the transitory worldly delights) who^r of before you^b by their khalaqa; and you^c waded like which^x they^z waded; those miscarried^w their works^x in the world^w and the Hereafter^w; and those, they (are) the losers.

70. Has not ya'atee^x (hap/ come to) them naba'o¹⁰⁸ (piece-of-significant-and-availing-news) (of) whom^r of before them, Noohen's (Noah's) people and Aaden's and Thamooda's, and Ebraheema's (Abraham's) people and the Madyan's companions and the Mu'tafekat¹⁰⁹ (towns over-turned upside down) atat^w (approached/ came to)^w them their messengers^x by the evidences^w, so not [was] Allah to wrong¹¹⁰ them [and,] but they^z were (to) their selves^w wronging they^z.

71. And the he-believers and she-believers some (are) aw'leyao¹¹¹ (guardians/ allies) (of) some, they^z command by the ma'aroofe (popularly acceptable and not Sharey'ah disapproved maxim) and they^z restrain a'n (regarding) the munka're (rationally/ Sharey'ah unacceptable deed/ say) and youqeymona¹¹² (they^z uphold/ sustain the prescribed obligations

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْكُفَّارُ نَارًا جَهَنَّمَ حَلَّابِينَ فِيهَا هِيَ
حَسْبُهُمْ وَعَنْهُمْ اللَّهُ وَلَهُمْ عَذَابٌ
مُّقِيمٌ ﴿١٨﴾

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ
مِنْكُمْ قُوَّةً وَأَكْثَرُ أَمْوَالًا وَأَوْلَادًا
فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعُمْ
بِخَلْقِكُمْ كَمَا أَسْتَمْتَعُ الَّذِينَ مِنْ
قَبْلِكُمْ بِخَلْقِهِمْ وَخُصُّتُمْ كَالَّذِي
خَاصَّوْا أُولَئِكَ حَبَطَتْ أَعْمَالُهُمْ فِي
الْأَدْنِيَّةِ وَالْآخِرَةِ وَأُولَئِكَ هُمُ
الْحَسِّرُونَ ﴿١٩﴾

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ
قَوْمُ نُوحٍ وَعَادٍ وَثَمُودٍ وَقَوْمُ إِبْرَاهِيمَ
وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَكَبَاتِ
أَتَتْهُمْ رَسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ
اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسُهُمْ
يَظْلِمُونَ ﴿٢٠﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ
أُولَئِكَ بَعْضٌ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُعِيمُونَ

¹⁰² That is they become "closefisted," i.e. stingy. "Closing the hands" is an Arabic tongue expression for stinginess.

¹⁰³ The word "نسى" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies, as in this Ayah, or where Allah says: "We forgot you," (S32:14), as Allah does not forget, but He chooses to ceases paying attention to some thing. See the *السان*.

¹⁰⁴ See the Lexicon attached to this Translation for this important word fasequoona and its grammatical inflections.

¹⁰⁵ The word "محسب لك أو كاف لك من غيره، للواحد والتثنية والجمع لاته مصدر" = في حسبهم "حسب" Thus, "المصدر" = the infinitive noun of the verb, making it standing for the strongest action of the verb. See the *الناج*.

¹⁰⁶ The word "استمتع" "is" تنتع طويلاً" see "الهادي" "الهادي" hence lengthily is added to emphasize this concept.

¹⁰⁷ The word "خلق" has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See the *الهادي*.

¹⁰⁸ See the Lexicon attached to this Translation for "naba'a."

¹⁰⁹ Those are the towns of the homosexual people to whom Messenger Loott (Loott) was sent to admonish. They failed to heed his advice. So Allah punished them by turning their towns upon them upside down.

¹¹⁰ The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

¹¹¹ The word "أولياء" could also mean, among them: protector, friend.

¹¹² The word "أقام" = upheld. linguistically means:

"آدم، بمعنى أبقى أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً".

of) the Prayer^w and *youatona* (*they^z accord and fulfill the obligations of* the *Zakata*^{w113} (*prescribed percentage of personal possessions*)^w and they^z obey Allah and His messenger. Those shall *yarham* (*mercy-give*) them Allah; verily Allah (*is*) Mighty *Hakee-mon*¹¹⁴ (*infinite hekmah*¹¹⁵ *Possessor*).

الصلوة ويفتوحون الزكوة ويطیعون
الله ورسوله اولئک سیرحمهم الله
إن الله عزیز حکیم ﴿٦﴾

72. Promised Allah the he-believers and the she-believers paradises^w/gardens^w run^w from under it^w the rivers, immortals they^z (*are*) in it^w; and good^w dwellings in *Ad'nen's* (*Eden's*)¹¹⁶ Paradises^w/Gardens^w and a redhwanon^x (*ultimate delight/gratification*) from Allah (*is*) bigger; *tha'leka*(*afar-that-it/*)^x (*is*) the win the great.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِدِينَ فِيهَا
وَمَسِكَنٌ طَيِّبَةٌ فِي جَنَّتٍ عَذَّبَ
وَرَضُّوْنَ مِنْ مَنْ أَكْبَرَ ذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ﴿٧﴾

73. O, you the Prophet: *jahid*¹¹⁷ (*let-exert [you^s] your utmost mental/physical and possessional efforts fighting/striving in Allah's cause*) the unbelievers and the hypocrites and let-harshen [*you^s*] on them, and their abode-/lodging(*is*) Hell^w and wretched(*is*) the destiny.

يَأَيُّهَا النَّبِيُّ جَاهِدُ الْكُفَّارَ
وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا وَهُمْ
جَهَنَّمَ وَبَئْسَ الْمَصِيرُ ﴿٨﴾

74. *Yahlefona* (*they^z swear*) by Allah not said they^z and *laqad* (*verily, already and affirmatively*) said they^z the unbelief's word^w and unbelieved they^z after their Islam (*i.e. after having became Muslims*) and they^z purposed by what not attained they^z and not resented¹¹⁸ they^z except that enriched¹¹⁹ them Allah and His Messenger from his munificence; so *en* (*if*) they^z repent, [*it*^x] is *khayran* (*choicer/superior-/worthier*) for them and *en* they^z divert, Allah torments them a painful torment in the world^w and the Here-after^w; and not for them in the Earth^w of neither *a wa'leyyen* (*guardian/ally*) nor *ana'sseeren* (*iterative-succorer*).

مُخْلِفُوْنَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا
كَلِمَةَ الْكُفَّرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ
وَهُمْ بِمَا لَمْ يَنْتَلِوْا وَمَا نَقْمُوْا إِلَّا
أَنْ أَغْنَيْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ
فَإِنْ يَتُوْلُوا يَكُ حَيْرًا لَهُمْ وَإِنْ يَتُوْلُوا
يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا
وَالآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ
وَلِيٌّ وَلَا نَصِيرٌ ﴿٩﴾

75. And of them who^p [*he*] covenanted Allah indeed *en* (*if*) *aa'tana* ([*He*] accorded/allotted us) of His munificence surely assuredly¹²⁰ *nassaddqa* (*we give charity*) and surely assuredly¹²¹ [*we*] be of the *ssa'leheena* (*righteous-people*).

* وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَيْتَ إِنْ
مِنْ فَضْلِهِ لَنَصَدِّقَنَّ وَلَنَكُونَنَّ مِنَ
الصَّالِحِينَ ﴿١٠﴾

So, “**يَقِيمُونَ**” means they: (1) *Uphold the prescribed obligations* the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how* (*it^w*) to be done was established and reveled by Allah. Hence people do *not establish Prayer* they *only uphold and follow*, i.e. *perform, and maintain it^w*.

¹¹³ See the Lexicon attached to this Translation for what exactly is the *Zakah* and its *implications*.

¹¹⁴ See the Lexicon attached to this Translation for an exposition on the words “**الْحَکِيمُ**” and “**حَکِيمٌ**.”

¹¹⁵ See the Lexicon attached to this Translation for “*hekma*..”

¹¹⁶ The word “**عَنْ**” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “**عَنْ**” is center of Paradise. According to Abdullah Ibn Omar, “**عَنْ**” is a palace in Paradise enters it but a prophet, *seddique*, or martyr.

¹¹⁷ The word “**Jahid**= “**جَاهَ**,”= you earnestly exert your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “**جَاهَ**” is root word for “*Jehad*,” which has several meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sha'reyah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹¹⁸ The word “**نَقْمُوا**” in “**نَقْمُوا**” could mean: (1) resented, or (2) avenged, or (3) disapproved or denied. See **اللسان والراغب**.

¹¹⁹ Before the arrival of Mohammad (SAWS) many of them in Madleenah were needy; however after the arrival of Mohammad (SAWS) they became rich for various reasons.

¹²⁰ The “**النَّصِدْقَةُ**” in “**النَّصِدْقَةُ**” is a *juratory* “**الْقُسْمُ**” = “**الْقُسْمُ**” amounting to = “**الْتَّاكِيدُ**,” i.e. *affirmation, expressed here by “assuredly.”*

¹²¹ Ibid, only regarding “**بَكُونَ**”

76. So *lamma* (*when/ whence*) *aa'tabum* (*[He] accorded/- allotted them*) of His munificence^x stinted they^z by it^x and they^z diverted while they (*were*) shunners.
- فَلَمَّا أَتَاهُم مِّنْ فَضْلِهِ بَخْلُوا بِهِ
وَتَوَلَّوْا وَهُمْ مُعَرْضُونَ ﴿٦﴾
77. So [He] sequenced them hypocrisy in their hearts to [day] they^z meet Him by what they^z unfulfilled Allah what they^z promised Him and by what they^z were lying.
- فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمٍ
يَأْلُقُونَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ
وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧﴾
78. Have not they^z known that Allah knows their secret and their *najwa*^{w122} (*private-counsel*) and that Allah (*is*) *Allamo* (*Ever/ Stout Knower*) (*of*) the invisibles.
- الَّمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ
وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلِمَ الْغَيْوَبَ ﴿٨﴾
79. Who^r *yalmezona*¹²³ (*they^z: privately slander/ in subtle ways find fault with/ blink their eye to malign*) the volunteers of the believers in the alms^w/ charities^w and who^r not find they^z except their effort, then they^z scoff of them, Allah scoffed of them and for them (*is*) a painful torment.
- الَّذِينَ يَلْمِزُونَ الْمُطَوَّعِينَ مِنَ
الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ
لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ
مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَمْ يَعْلَمُ عَذَابَ
الْآيَمِ ﴿٩﴾
80. *Istaghfer*¹²⁴ (*let-seek forgiveness* [*you^s*]) for them or not *tastaghfer* (*[you^s] seek forgiveness*) for them, *en* (*if*) *tastaghfer* for them seventy [*once^w*] (*times^w*), so never forgives [*for*] them Allah; *tha'leka* (*afar-that-it/*)^x (*is*) because that unbeliever they^z by Allah and His Messenger, and Allah divinely-guides not the people the *fa'seeqeena*¹²⁵ (*rebels vis-à-vis Allah's command*).
- أَسْتَغْفِرُهُمْ أَوْ لَا تَسْتَغْفِرُهُمْ إِنْ
تَسْتَغْفِرُهُمْ سَيِّعِنَ مَرَّةً فَلَنْ يَغْفِرَ
اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ
وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿١٠﴾
81. Reveled/rejoiced the *mukhallafoona* (*Jehad-behind-sitters/ not joining Jehad-fight*) by their sitting *khelafa* (*after/ behind*) Allah's Messenger and disliked they^z to *youjahedo* (*they exert their utmost mental/ physical and possessional efforts fighting in Allah's cause*) by their possessions and their selves^w in Allah's path, and said they^z: let-not march you^z in the heat; let-say [*you^s*]: Hell^w (*is*) harder heat, if they^z were (*to*) understand.
- فَرَحَ الْمُخَلَّفُونَ بِمَقْعِدِهِمْ خَلْفَ
رَسُولِ اللَّهِ وَكَرُهُوا أَنْ يُجْهَدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا
تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمْ أَشَدُ
حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿١١﴾
82. So let laugh¹²⁶ they^z a little and let cry they^z much, (*as*) requital by what they^z were earning.
- فَلَيَضْحَكُوا قَلِيلًا وَلَيَبْكِيُوا كَثِيرًا جَزَاءً
بِمَا كَانُوا يَكْسِبُونَ ﴿١٢﴾
83. Then *en* (*if*) returned you^g Allah to a *ta'efa'ten*^w (*group/ faction/ party*)^w of them, then *ista'athanoka* (*they^z sought permission*) (*of*) you^g for the *khorooje* (*foray^x/ -egress^x to fight in cause of Allah*) then let-say [*you^s*]: never *takhrojo* (*you^z foray^x/ egress^x to fight in the cause of Allah*)
- فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَافِةٍ مِّنْهُمْ
فَأَسْتَدِنْ ثُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا
مَعِي أَبَدًا وَلَنْ تُقْتَلُوا مَعِي عَدُواً

¹²² The word “نجوى” has *three* distinct meanings: (1) the *secret* between two or more entities, (2) *the very entities* engaged in such a secret discussion as a private counsel, (3) *secretive soliloquy*.

¹²³ See the Lexicon attached to this Translation for an elaboration on the word “yalmezo.”

¹²⁴ The word *istaghfer*=“استغفر”=“[you] seek forgiveness.” In English there is no seemly way to say: “استغفر” per se. So I settled for saying: “let-seek forgiveness [you].”

¹²⁵ See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹²⁶ It must be noted here with respect to the word “ضحك” which bears *different* meaning depending on its use with other prepositional particles, *natural bodies*, or if it is *standing by itself*. Thus (1) standing by *itself*“ضحك” =“فتح” (4) ”هزئ به“ =“ضحك عليه“ (3) ”سخر منه“ =“ضحك منه“ (2) whereas ”سخر بهما“ =“السحاب والزهر انشق وتفتق و العشب استبان والارض بدا نبتها“ =“فاه و اخرج صوتا مظها السرور برق السحاب والزهر انشق وتفتق و العشب استبان والارض بدا نبتها“ In this great Ayah, ”منها يسخرون“ =“منها يضحكون“ =“laughing” scornfully.

with me ever; and never (*shall*) you^z mutually fight with me a foe¹²⁷; verily you^b delighted you^c by the sitting first [once^w] (*time^w*); so let-sit you^z with the *kha'lefena* (*behind-sitters-he-they/he-they who did not join the Jihad*).

إِنَّكُمْ رَضِيْتُم بِالْقُعُودِ أُولَئِكَ هُنَّا
فَاقْعُدُوا مَعَ الْخَلِيفِينَ



84. And let-not pray [*you^s*] on an *ahaden*¹²⁸ (*lone/any-one*) of them [*he*] died ever, and let-not [*you^s*] up¹²⁹ over his tomb; verily they, unbelieved they^z by Allah and His Messenger and died they^z while they (*were*) *fa'seqoona*¹³⁰ (*rebels vis-à-vis Allah's command*).

وَلَا تُصْلِّ عَلَىٰ أَحَدٍ مِنْهُمْ مَاتَ أَبْدًا
وَلَا تَقْرُبْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ
وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُوتٌ

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا
يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا
وَتَرَهُقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ

وَإِذَا أُنْزِلَتْ سُورَةً أَنَّ إِيمَانُهَا بِاللَّهِ
وَجَاهُهُوا مَعَ رَسُولِهِ أَسْتَعْذُنَكَ أُولَئِكَ
الظَّلُولُ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ
الْقَعِدِينَ

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ
عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

لِكِنَّ الرَّسُولَ وَالَّذِينَ إِمَانُوا مَعَهُ
جَاهَهُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ وَأَوْلَادِهِمْ
لَهُمُ الْحَيْثُ وَأَوْلَادُكَ هُمُ
الْمُفْلِحُونَ

أَعَدَ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

85. And let-not marvel you^g their possessions^x and their children^x verily only wants Allah to torment them by it^w in the world^w and *tazhaqa* (*ennui and vanish*) themselves^w while they (*are*) unbelievers.

86. And if (*had been*) descended^w a *Suraton*^{w131} (*a division of the Qur'an*)^w: that let-believe you^z by Allah and *jahido*¹³² (*let-earnestly exert you^z your utmost mental, physical and possessorial efforts fighting/striving in Allah's cause*) alongside His Messenger, *ista'athana* (*sought permission*) (*of*) you^g the *olotawl*¹³³ (*possessors of fortune/wealth/resources*) of them and said they^z: *tharr* (*let: leave/alone*) us we be with the sitters.

87. Delighted they^z to that they^z be with the *khawa'lefe*¹³⁴ (*she-sitters-behind*) and (*had been*) stamped¹³⁵ on their hearts, so they understand not.

88. But the Messenger and who^r believed they^z with him *jahado*¹³⁶ (*they earnestly exerted their utmost mental/physical and possessorial efforts fighting/striving in Allah's cause*) by their possessions and their selves^w; and those for them (*are*) the *khayra'te* (*desirable-trait of worthiness and goodness*); and those, they (*are*) the thrivers.

89. Prepared Allah for them paradises^w/gardens^w run^w

¹²⁷ The word “عُو,” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see *الهادي* and *النسان*.

¹²⁸ See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ.”

¹²⁹ There is a *distinction* between “قَامَ” = “*upped*” = “*got up or rose*” (*as an intransitive verb*, and “*stood*” = “*وقفَ*” = “*stood*”).

¹³⁰ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its grammatical inflections.

¹³¹ See the *Lexicon* attached to this *Translation* for this *proper name* of a “*division of the Qur'an*.”

¹³² The word “*Jahido*” = “*جاهدوا*” = you earnestly exerted your utmost mental, physical, and possessorial efforts fighting/striving in Allah's cause. However, the word “*جاهد*” is root word for “*Jehad*,” which has several meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹³³ The word “*oloatawl*” does not have an exact English equivalent *per se*. It generally means: *possessors of fortune, wealth, resources*.

¹³⁴ The word “*الخُوالف*” means the “*she-sitters-behind*” who *stay-behind after all men leave for Jihad* (*fight for Allah's cause*).

¹³⁵ The expression: “*stamped on the hearts*” is an Arabic *tongue* expression meaning that their hearts were stamped such that their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

¹³⁶ The word “*Jahado*” = “*جاهدوا*” = they earnestly exerted their utmost mental, physical, and possessorial efforts fighting/striving in Allah's cause. However, the word “*جاهد*” is root word for “*Jehad*,” which has several meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

from under it^w the rivers, immortals they^z (are) in it^w
tha'leka(asfar-that-it/)^x (is) the win, the great.

الآنہرُ خَلَدِينَ فِيهَا ذَلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١﴾

90. And came, the apologizers of the *Aara'be* (*Bedouin Arabs*), to (be) permitted for them; and sat who^r lied they^z (*about*) Allah¹³⁷ and His Messenger; shall betide whom^r unbelieved they^z of them a painful torment.

وَجَاءَ الْمُعَذَّرُونَ مِنَ الْأَعْرَابِ
لِيُؤْذَنَ لَهُمْ وَقَعَدُ الَّذِينَ كَذَبُوا اللَّهَ
وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢﴾

91. Not on the weaklings and not on the patients and not on whom^r find not they^z what to expend a constraint¹³⁸, if they^z (*sincerely*)-counseled¹³⁹ for Allah and His Messenger; not on the benefactors of a path and Allah (*is*) *Gha'foor* (*iterative Forgiver*), *Ra'heemon* (*iterative mercy Giver*).

لَيْسَ عَلَى الْضَّعَافِ وَلَا عَلَى الْمَرْضَى وَلَا
عَلَى الَّذِينَ لَا يَحْدُرُونَ مَا
يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ
وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ
سَبِيلٍ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣﴾

92. And not on whom^r if when^o *ataw* (*they^z approached/-came to*) you^g to carry them, said you^g: [I] find not what (*to*) carry you^b on it^x they^z diverted while their eyes overflow of tears, *hazanan** (*permanently sad*) that not find they^z what (*to*) expend.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتُوكُ لَتَحْمِلُهُمْ
قُلْتَ لَا أَجُدُ مَا أَحْلَكُمْ عَلَيْهِ تَوْلَوْا
وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَا
سَخَّدُوا مَا يُنْفِقُونَ ﴿٤﴾

93. Verily only, the path (*is*) on whom^r *yasta'atheno* (*they^z seek permission of*) you^g while they^(are) rich, they^z delighted by that they^z be with the *khawa'life* (*she-sitters - behind*), and stamped¹⁴⁰ Allah on their hearts; so they know not.

* إنما السبيل على الَّذِينَ
يَسْتَعْذِثُونَكَ وَهُمْ أَغْنِيَاءَ رَضُوا بِأَنْ
يَكُونُوا مِمَّا الْخَوَالِفَ وَطَبَعَ اللَّهُ عَلَى
قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٥﴾

94. Apologize they^z to you^z *edha* (*when/if*) you^c returned to them; let-say [*you^s*]: let-not apologize you^z; never [we] believe for you^b *qad* (*already and affirmatively*) *nabba'a* (*informed by piece-of-significant-and-availing-news*) us Allah of yourⁿ tidings, and Allah will see yourⁿ work and His Messenger, afterwards (*shall*) *toraddona*¹⁴¹ (*be forthwith returned you^s*) to Knower (*of*) the unseen and the seen, so shall *youn'be'o* ([He] *inform by piece-of-significant-and-availing-news*) you^b by what you^c were working.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمُ إِلَيْهِمْ
فَلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ
قَدْ نَبَأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرِي
اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تَرْدُونَ إِلَى
عِلْمِ الْغَيْبِ وَالشَّهَدَةِ فَيَنْتَهِكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٦﴾

¹³⁷ The phrase “*كَذَبُوا اللَّهَ*” that is *they lied about their belief*, i.e. they said “*we believed*” when in fact they did *not*.

¹³⁸ The word “*أَضْيَقَ الضِيقَ*” = *حَرَج* “*حَرَج*” see “السان,” e.g.: if you were to get *two identical sheets of papers* and put them congruently against one another *the space between them* is called “*حَرَج*,” that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, “*حَرَج*” could mean “*sin*.”

¹³⁹ The word “*تَصْحَوْ*” in Arabic *defines* and *implies* more than its English *supposed* equivalent “*advised*.” The Arabic “*أَلْخَصَ الْقُولَ فِيمَا فِيهِ الْخَيْرُ لِلْمَنْصُوحِ*” = “*تَصْحَحَ*” i.e. he *sincerely-counseled-good* or *genuinely-opined-good* the advisee as to what is best for him. However, in English the words “*counseled*” or “*advised*” mean given *opinion* (*presumably, not necessarily*) as to the best course of action the advisee should take or do. Hence, the qualifying word “*sincerely*” is necessary to manifest the *distinction*.

*There is *hazan*= حَزَن with *fa'tha* on the ح and ز = permanent-sadness; and *huznon*= حُزْنٌ with *dhammah* on the ح = sadness of limited duration. See the Lexicon attached to this Translation for more elaborations.

¹⁴⁰ The expression “*stamped on their hearts*” is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

¹⁴¹ The word “*شَرَدُونَ*” is rooted in “*رَدَّ*” meaning *forthwith returned*; example the greeting must be “*forthwith retuned*,” as in: “And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w.” (S4: 86).

95. Shall *yahlefona* (*they^z swear*) by Allah for you^b *edha* (*when/if*) you^c transposed¹⁴² to them, to you^z *shun a'n* (*regarding*) them, so let-shun *a'n* them you^z; verily they (*are*) *rejson^x* (*filth/anathema^x*); and their abode-/lodging (*is*) Hell^w, a requital by what they^z were earning.

سَيَحْلِفُونَ بِاللهِ لَكُمْ إِذَا أَنْقَلَبْتُمْ
إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا
عَنْهُمْ إِنَّهُمْ رَجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿١٥﴾

96. *Yahlefona* (*they^z swear*) for you^b to delight you^z *a'n* (*regarding*) them; so *en* (*if*) you^z (*should*) delight *a'n* them, then verily Allah not delights *a'n* the people, the *fa'seeqena*¹⁴³ (*rebels vis-à-vis Allah's command*).

سَيَحْلِفُونَ لَكُمْ لِتُرْضِوَ عَنْهُمْ فَإِنْ
تَرْضُوا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى
عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿١٦﴾

97. The *Aarabs* (*Bedouin-Arabs/nomads*) (*are*) harder unbelief and hypocrisy and worthier that not know they^z limits (*of*) what Allah descended on His Messenger; and Allah (*is*) Omniscient, *Hakeemon*¹⁴⁴ (*infinite hekmah*¹⁴⁵ *Possessor*).

الْأَعْرَابُ أَشَدُ كُفُراً وَنَفَاقاً وَاجْدَارُ
أَلَا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى
رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٧﴾

98. And of the *Aarabs* (*Bedouin-Arabs/nomads*) who^p *yattakhetho*¹⁴⁶ (*he takes and makes*) (*of*) what [*he*] expends a mulct and awaits [*he*] by you^b the *da'wa'er*^w (*evil-turns/defeats/misfortune events*)^{w147}; on them (*shall be*) the ill *da'erato*^w (*evil-turn/defeat/misfortune event*)^w, and Allah (*is*) *Sameeon*¹⁴⁸ (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

وَمِنَ الْأَعْرَابِ مَنْ يَتَخَذُ مَا يُنْفِقُ
مَغْرِماً وَيَرْتَصِصُ بِكُمْ الدَّوَابِرَ عَلَيْهِمْ
دَائِرَةُ السَّوْءَ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٨﴾

99. And of the *Aarabs* (*Bedouin-Arabs/nomads*) who^p [*he*] believes by Allah and The Day The Last and *yattakhetho* (*he takes and makes*) (*of*) what [*he*] expends *guroba'ten*¹⁴⁹ (*righteous deeds to get its doer nearer to Allah*) *enda* (*by munificence of/by Rule of*) Allah and the Messenger's prayers^w; indeed, verily it^w (*is*) a *gurbatoh* (*a righteous deed that gets its doer nearer to Allah*) for them; Allah will admit them into His mercy^w; verily Allah (*is*) *Ghafooroon* (*iterative Forger*), *Raheemon* (*iterative mercy Giver*).

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَيَتَخَذُ مَا يُنْفِقُ
قُرِبَتْ عِنْدَ اللَّهِ وَصَلَوَاتُ الرَّسُولِ
أَلَا إِنَّمَا قُرْبَةُهُمْ سَيِّدُ خَلْقِهِمْ اللَّهُ فِي
رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩﴾

100. And the foregoers the [firsts] of the *Muhajereena* (*emigrants from Makkah to Madleenah*) and the *Anssa're* (*succorers of the Messenger and the Muhajereena in Madleenah*) and who^r *ettaba'ao*¹⁵⁰ (*they^z closely-followed*) them by *ehsanen* (*reverentially and benevolently*), delighted Allah *a'n* (*regarding*) them and they^z delighted *a'n* Him; and [*He*] prepared for them paradises^w/gardens^w run^w under it^w

وَالسَّيِّقُونَ الْأَوْلَوْنَ مِنْ
الْمُهَاجِرِينَ وَالْأَنْصَارَ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعْدَّهُمْ جَنَّتِ
تَجْرِي تَحْتَهَا الْأَنْهَرُ خَلَدِينَ فِيهَا

¹⁴² The word “إنقلبتم” = “you^c transposed,” means you *betook* your selves *returning*.

¹⁴³ See the Lexicon attached to this Translation for this important word *faseeqoon* and its grammatical inflections.

¹⁴⁴ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحليم.”

¹⁴⁵ See the Lexicon attached to this Translation for “hekmah.”

¹⁴⁶ The word “اتخذ” from “افتعل” “الاتخذ” “الاتخذ” which is “taking and presuming some-thing about what was taken. Thus, it is *not* just the mere taking.

¹⁴⁷ The Qur'anic term the “daw'er” is an Arabic tongue expression meaning: repetitive-misfortune.

¹⁴⁸ The word “Sameeon” here is emphasis.

¹⁴⁹ The word “gurobatoh” is plural of “gurbatoh,” a feminine gender noun meaning a righteous deed by a doer intended to please Allah and get closer or nearer to Him by such a deed.

¹⁵⁰ The word “closely” is used here to intensify “followed” as the Arabic is “تبعوا” not “أتبعوا.”

the rivers, immortals they^z (*are*) in it^w forever; *tha'leka* (*afar-that-it/*)^x (*is*) the win, the great.

أَبْدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

101. And of whom^p (*are*) around you^b of the *Aarabs* (*Bedouin-Arabs/nomads*) hypocrites and of the *Madeena*'te's folk accustomed they^z on the hypocrisy, not know them you^z We know them, [*We*] shall torment them twice, afterwards *youraddona*¹⁵¹ (*to be forthwith returned they^z*) to a great torment. ***

وَمَنْ حَوَّلُكُمْ مِنَ الْأَعْرَابِ
مُنْفِقُونَ وَمَنْ أَهْلَ الْمَدِينَةَ مَرَدُوا
عَلَى النِّفَاقِ لَا تَعْلَمُهُنَّ خَنْ
نَعْلَمُهُمْ سَعَدَهُمْ مَرْتَنْ ثُمَّ
يُرْدُونَ إِلَى عَذَابٍ عَظِيمٍ

102. And others, they^z acknowledged by their offenses, they^z mixed a righteous-wok and another misdeed, *asa* (*craving a deed beyond one's means that/may*) Allah to relent on them; verily Allah (*is*) *Ghafooroon* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

وَمَآخِرُونَ أَعْتَرُفُوا بِذُنُوبِهِمْ خَاطَرُوا
عَمَلاً صَلِحًا وَمَاخِرٌ سَيِّئًا عَسَى اللَّهُ
أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ

103. Let-take [*yous*] from their possessions a charity^w to purge them [*yous*], and *tozakey*¹⁵² ([*yous*] augment the good deeds for) them by it^w and let-pray [*yous*] on them, verily your^t prayer^w (*is*) a quiet/repose for them and Allah (*is*) *Sameeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ
وَتُرْكِيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ
صَلَوَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ
عَلِيمٌ

104. Have not known they^z that Allah, He accepts the repentance *a'n*¹⁵³ (*because of second person's/persons' prayer* [*He*] disregards the offense of the principal offender(s) of) His *eba'de* (*worshippers/submitters/slaves*) and [*He*] takes the alms^w/charities^w; and verily Allah, He (*is*) *The Tawwabo* (*iterative Relent*) *Ar-Raheemo* (*The iterative mercy Giver*).

أَلَّا يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبِلُ التَّوْبَةَ
عَنِ عِبَادِهِ وَيَا خُذْ الصَّدَقَاتِ وَأَنَّ
اللَّهُ هُوَ التَّوَابُ الرَّحِيمُ

105. And Let-say [*yous*]: let-work you^z, then Allah will see yourⁿwork and His Messenger and the believers; and shall *toraddona*¹⁵⁴ (*be forthwith returned you^z*) to Knower(*of*) the unseen and the seen then *younabbe'o* (*[He] inform by piece-of-significant-and-availing-news*) you^b by what you^z were working.

وَقُلْ أَعْمَلُوا فَسَيِّرِي اللَّهُ عَمَلَكُمْ
وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَرَدُونَ
إِلَى عَلَمِ الْغَيْبِ وَالشَّهَدَةِ فَيَنْبَغِي
بِمَا كُنْتُمْ تَعْمَلُونَ

106. And others *murjawna* (*they who had been deferred*) for Allah's command *emma* (*be it*) [*He*] torments them and *emma* [*He*] relents on them, and Allah (*is*) Omniscient *Hakeemon* (*infinite hekmah*¹⁵⁵ *Possessor*).

وَإِنَّمَا مُرْجَوْنَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا
يُعَذِّبُهُمْ إِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ
حَكِيمٌ

107. And who^r *ittakhatho*¹⁵⁶ (*they took and made*) a mosque^x *dheraran* (*injuriouslly endeavoring*) and a disbelief and a disunity among the believers and an outpost for

وَالَّذِينَ أَخْذُوا مَسْجِدًا ضَرَارًا
وَكَفَرُوا وَتَفَرِّقَا بَيْنَ الْمُؤْمِنِينَ
وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ

¹⁵¹ The word “بُرُدُونَ” is rooted in “رَدَّ” see footnote 2160 above.

¹⁵² The word “تَرْكُتُهُمْ” here it's, and Allah is knowinger, [*yous*] augment their good deeds. See *التفاسير* and *اللسان*.

¹⁵³ “جَاؤَهُمْ =”*He disregards* the offense of the *principal* because of the *prayer of others praying for the principal*. See the Lexicon to this Translation vis-à-vis the meanings of “عن.”

¹⁵⁴ See footnote 2160 above regarding *forthwith-return*.

¹⁵⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁵⁶ The word “إِتَّخَذَ” from لسان العرب in therefore, which is “افتعال” for “الأخذ” “الأخذ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

whom^p [he] warred Allah and His Messenger of earlier; and surely *yablefo'nna*¹⁵⁷ (assuredly swear they^z) *en* (not) we wanted except the *husna*^w (good deed/ righteous work)^w and Allah attests/testifies verily they, surely (are) liars.

مِنْ قَبْلٍ وَيَخْلُفُنَّ إِنْ أَرْدَنَا إِلَّا
الْحُسْنَى وَاللَّهُ يَشْهُدُ إِنَّهُمْ لَكَذِبُونَ



108. Let-not [you^s] up¹⁵⁸ in it^x ever; surely a mosque^x (which had been) established/found on the *taqwa* (reverential guarding against Allah's displeasure) from first day (*is*) righter¹⁵⁹ to [you^s] up in it^x; in it^x men loving that *yattabharo* (they^z purge their selves/maintain their *wodho'a*, prescribed cleansing)), and Allah loves the *muttahereena*¹⁶⁰ (ever-possible-maintainers of *wodho'a*).

لَا تَقْرَبُ فِيهِ أَبَدًا لِمَسْجِدٍ أَسْسَ عَلَى
الْتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ
فِيهِ رِجَالٌ مُّحْبُّونَ أَنْ يَتَطَهَّرُوا
وَاللَّهُ سُبْحَانَ الْمَطَهَّرِينَ



109. Does then who^p [he] found his *bon'yana*^{x161} (fixed-and-aggrandized build)^x on a *taqwa* (reverential guarding against Allah's displeasure) from Allah and a *redhwanon*^x (ultimate delight/gratification) *khayron* (superior/worthier), or who^p [he] established/found his *bon'yana* on a verge (of) a collapsing-cliff^x so [it^x] collapsed¹⁶² by him in Hell^w fire^w; and Allah divinely-guides not the people the *dha'lumeena*¹⁶³ (injustice-doers).

أَفَمَنْ أَسَسَ بُنْيَنَهُ عَلَىٰ تَقْوَىٰ
مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ مِّنْ أَسَسَ
بُنْيَنَهُ عَلَىٰ شَفَا جُرْفٍ هَارِ فَاهْتَارَ
بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ



110. Not ceases their *bon'yana*^x (fixed-and-aggrandized build)^x which^x they^z built *reybatan*^{w164} (intense-suspicion)^w in their hearts, except that *taqatta'a* (utterly/iteratively cut) their hearts (i.e. perish they), and Allah (*is*) Omniscient *Hakeemon*¹⁶⁵ (infinite hekmah¹⁶⁶ Possessor).

لَا يَزَالُ بُنْيَنَهُمُ الَّذِي بَنَوْا رِبَّةً فِي
قُلُوبِهِمْ إِلَّا أَنْ تَقْطَعَ قُلُوبُهُمْ وَاللَّهُ
عَلِيمٌ حَكِيمٌ



111. Verily Allah purchased from the believers their selves^w and their possessions by surely for them the Paradise^w, mutually they^z fight in Allah's path, so they^z kill and (are to be) killed they^z; a promise on Him (absolute)-right¹⁶⁷ in the Torah^w and the Euangeliou^{x168} (Gospel) and The Qur'an^x; and who^a (*is*) *awfa*¹⁶⁹ (a better fulfiller) by his covenant than Allah;

* إِنَّ اللَّهَ أَشْتَرَى مِنَ الْمُؤْمِنِينَ
أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمْ
الْجَنَّةَ يُقْتَلُونَ فِي سَبِيلِ اللَّهِ
فَيُقْتَلُونَ وَيُقْتَلُونَ وَعَدَ اللَّهُ
حَقًا فِي التَّوْرِيهِ وَالإِنجِيلِ وَالْقُرْآنِ

¹⁵⁷ The "ل" in "الْبَحْلُونَ" is a juratory "الْقُسْمَ" = "الْتَّأْكِيد" i.e. affirmation, expressed here by "assuredly."

¹⁵⁸ The word "قَامَ" = "upped" = "got up or rose" (in the intransitive sense, is different from "stood" = "وقف")

¹⁵⁹ The word "righter" is: a comparative adjective of "right," see Merriam Webster's Dictionary. And "أَحَقٌ" = "righter" as an adjective comparative.

¹⁶⁰ The word "المُطَهَّرِينَ" is masculine, plural subjective noun; so "ever-possible-staying on *wodhuo'a*, prescribe cleansing, i.e. whenever they break their *wodhuo'a*, immediately thereafter renew their *wodhuo'a*.

¹⁶¹ The word "بُنْيَانٍ" = "*bon'yana*" means: (1) (fixed-and-aggrandized build)^x of significance, as the pyramids (2) a build that is strong, notable and permanent, such as stated in (S61:2): "*bon'yanon marssoson* (compactly joined)".

¹⁶² The words "هَارٌ" and "الْهَارَ" all are from "الْإِنْهِيَارِ" which is the breakdown from within= collapse; hence collapsing and collapsed respectively.

¹⁶³ The Arabic text says: "حقاً" not "حق," i.e. the word "حقاً" = absolute objective noun, used for strengthening indicating that such a right, and Allah knows best, is an emphatic right. See اعراب القرآن، محمود صافي.

¹⁶⁴ The word "رِبَّةً" = "Rib" "Rib" is an infinitive noun. See اللسان. Thus, it is an intensified suspicion, meaning an ever-lasting suspicion, and perhaps the pronoun "هـ" at the end of the word is for such intensification. Clearly, there is no such construct in English for the intensification or the infinitive nouns.

¹⁶⁵ See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيمُ" and "الْحَكِيمَ."

¹⁶⁶ Ibid.

¹⁶⁷ The Arabic text says: "حقاً" not "حق," i.e. the word "حقاً" = absolute objective noun, used for strengthening indicating that such a right, and Allah knows best, is an emphatic right. See اعراب القرآن، محمود صافي.

¹⁶⁸ See the Lexicon attached to this Translation for the word "Euangeliou."

¹⁶⁹ The word "awfa" I believe is to negate the comparison with Allah, SWT, with any one to be even equal let alone to be betterfulfiller of his covenant than Allah. As Allah is omnisciently knower of all facts, unlike any one else.

so *istabshero*¹⁷⁰ (*let-seek you^x pleasant tidings*) for yourⁿ sale which^x you^z mutually sold by it^x, and *tha'leka* (*afar-that-it/*)^x (*is*) the win the great.

وَمَنْ أُوفِيَ بِعَهْدِهِ مِنْ اللَّهِ فَاسْتَبِرُوا بِمَا يَعْلَمُ الَّذِي يَأْتِيْكُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

112. The penitents, the worshippers, the praisers, the *sa'ehoona*¹⁷¹ (*ones who fast/tourists*), *ar'ra'keoona* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*), *as-sajedoona* (*they who are kowtowing in the Prayer*), the orderers by the *ma'a-roofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and the restrainers *a'n* (*regarding*) the *munka're*¹⁷² (*rationally/ Sharey'ah unacceptable deed/say*) and the keepers-up¹⁷³ for Allah's limits and *bashsher* (*let-tell you^s pleasant tidings*) the believers.

الْتَّائِبُونَ الْحَمِيدُونَ الْكَعُونَ الْمُرْءُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَفِظُونَ لِحَدُودِ اللَّهِ وَشَرِّ الْمُؤْمِنِينَ

113. Not [was] for the Prophet and who^r believed they^z to *yastaghfero*¹⁷⁴ (*they^z seek forgiveness*) for the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*), and albeit they^z were kin's possessors, from after what evidenced for them that they (are), the *Jahamee's*¹⁷⁵ (*intensely-blazing Fire^w*) companions.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُفْلِقُوا فَمَنْ بَعْدَ مَا تَبَيَّنَ لَهُمْ أَهْبَطْ أَصْحَابُ الْجَحِيمِ

114. And not [was] *Ebraheema's* (*Abraham's*) *isteghfar* (*seeking-forgiveness*) for his father except because¹⁷⁶ (*of*) a promise^w [*he*] promised it^w *eyyaho*¹⁷⁷ (*indeed particularizing him*); then *lamma* (*when/ whence*) manifested for him that he (is) Allah's foe¹⁷⁸, [*he*] disowned [*of*] him; verily *Ebraheema* (*Abraham*) surely (is) *awwahon* (*iterative sigher*), forbearer.

وَمَا كَانَ أَسْتِغْفارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوُّ اللَّهِ تَبَرَّأَ مِنْهُ إِبْرَاهِيمَ لَأَوَّلَ حَلِيمٍ

115. And not [was] Allah to mislead a people after *edb* (*when/since*) [*He*] divinely-guided them until [*He*] manifests for them what *yattaqoona* (*they^x reverentially guard not to displease Allah*); verily Allah (is) by every thing Omniscient.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَنَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَقَوَّلُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

116. Verily Allah, for Him (is) the Heavens^w and the Earth's^w proprietorship; [*He*] quickens and [*He*] deadens¹⁷⁹; and not for you^b of lesser than Allah (*of*) a *wa'leyen* (*guardian/ ally*) and nor a *na'sseeren* (*multitudinous-sucessor*).

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ سُخْنَىٰ وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ قُلْبٍ وَلَا نَصِيرٍ

¹⁷⁰ The word “استبشرون” in “استبشرون” means (a) he *sought the pleasant tidings*, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

¹⁷¹ The Arabic word “السَّائِحُونَ” actually carries at least two distinct meanings: (1) they that *travel*, especially in the cause of Allah and (2) they that *fast*, because the Messenger (SAWS) said that *travel of my Ummah* is “fasting,” i.e. because fasting *deters all other desires* or it is one of the great means to train the soul to aspire to the dominions of Allah, an excellent worship.

¹⁷² See the *Lexicon* attached to this *Translation* for more elaboration.

¹⁷³ The word “الحافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports).” (Emphasis is added).

¹⁷⁴ The word “يُسْتَغْفِرُوا” = “they seek forgiveness.” In English there is no seemly way to say: “يُسْتَغْفِرُ” per se. So I settled for saying: “they seek forgiveness.”

¹⁷⁵ The word “الجَحِيمُ” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

¹⁷⁶ See the *Lexicon* attached to this *Translation* for the various meanings of the prepositional letter “عن”.

¹⁷⁷ The word “إِذَا تَوَكَّدَ لِضَمِيرِ مَنْصُوبٍ” = an article of intensity for an objective pronoun.

¹⁷⁸ The word “عُوْدُ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see *الهادى* and *السان*.

¹⁷⁹ The word “أَمَاتَ” in “يُمِيتُ” is the transitive verb to deprive of life. See *Merriam Webster’s Unabridged Dictionary*.

117. *Laqad* (verily, already and affirmatively) relented Allah on the Prophet and the emigrants and the *Anssa're* (allies and hosts in Madeenah) who ^r *ettaba'oho* (they ^z closely-followed him) in the *usrat'e's*^w (difficulty/ exigency)'s^w hour^w from after what *kada* (neared to/ verged/ almost) swerve hearts (*of*) a team of them; afterwards [He] relented on them, verily He (*is*) by them *Ra'oofoon*¹⁸⁰ (iteratively Forbearer/ Clement) *Raheemon* (iterative mercy Giver).

لَقَدْ تَابَ اللَّهُ عَلَى الَّتِي
وَالْمُهَاجِرِينَ وَالْأَنْصَارَ الَّذِينَ
اتَّبَعُوهُ فِي سَاعَةِ الْعَسْرَةِ مِنْ بَعْدِ مَا
كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ
تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ



118. And on the three who ^r *khollefo* (had been left-behind) until *edha* (when/ if) straitened^w on them the land^w by what[if^w]extended^w(i.e. its vastness) and straitened^w on them their selves^w and they^z presumed that no a refuge from Allah except to Him; afterwards [He] relented on them to repent they^z; verily Allah, He(is) The *Tawwabo* (iterative Relent) *Ar-Raheemo*(The iterative mercy Giver).

وَعَلَى الْثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا
ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحِبَتْ
وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنَّوْا أَنَّ
لَا مَلْجَأً مِّنَ اللَّهِ إِلَّا إِلَيْهِ تَابَ عَلَيْهِمْ
لَيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَابُ الرَّحِيمُ



119. O you who^r believed they^z *ettaqo* (let you^z reverentially guard not to displease) Allah and let-be you^z with the *ssadeqeena* (always-truth-enforcers).

يَأَيُّهَا الَّذِينَ إِمَانُوا اتَّقُوا اللَّهَ
وَكُوئُوا مَعَ الصَّادِقِينَ

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ
حَوْفَمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا
عَنْ رَسُولِ اللَّهِ وَلَا يَرْغِبُوا بِأَنفُسِهِمْ
عَنْ نَفْسِهِمْ ذَلِكَ بِأَنَّهُمْ لَا
يُصِيبُهُمْ ظَمَامًا وَلَا نَصَبٌ وَلَا
خَمْصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْعُرُ
مَوْطَعًا يَغِيظُ الْكُفَّارَ وَلَا
يَتَأَلَّوْنَ مِنْ عَدُوٍّ نَّيَّلًا إِلَّا كُبَّ
لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا
يُضِيعُ أَجْرَ الْمُحْسِنِينَ

وَلَا يُفْقُونَ نَفَقَةً صَغِيرَةً وَلَا
كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًّا إِلَّا
كُبَّ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا
كَانُوا يَعْمَلُونَ



120. Not [was] for the *Al-Madeena'te*'s folks and who^p (are) around them of the *Aara'be* (Bedouin-Arabs/ nomads) to *yatakhllafo* (stay behind they^z) *a'n* (off) Allah's Messenger, and nor wish¹⁸¹ they^z by (preferring) themselves^w *a'n* his self^w¹⁸²; *tha'leka*(afar-that-it)/^x (*is*) because verily they, not betides them a thirst and nor a toil, and nor a dearth^w (leading to flat bellies) in Allah's path and nor they^z tread a treading, exasperating the unbelievers and nor they^z attain¹⁸³ of a foe¹⁸⁴ an attainment^x except (*bad been*) written for them by it^x a righteous-work; verily Allah wastes not a remuneration (*of*) the benefactors.

¹⁸⁰ The word “رَوْفَ” of “الرَّافِةَ” which is more *intensive* than “الرَّحْمَةَ” as “الرَّحْمَةَ” =“mercy,” which is kindness imparting delight to its recipient; while “الرَّافِةَ” is *in addition to* “الرَّحْمَةَ” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “الرَّافِةَ” is a protective-mercy=clemency. And “رَوْفَ” is multitudinous protective mercy Doer or multitudinously clement. See *اللَّاجِ*.

¹⁸¹ The word “wisher”= “رَاغِبٌ” is rooted in the word “رغب”= “Rugb”. However, the word “رغب” assumes *different* meaning, depending on how it is *prefixed* by various prepositional articles. For example: “رغب” not prefixed by any article=wish, like. However, “رغب عن”=wisher off, shunner, or “رغب في”=likes, or “رغب إلى”=asked and beseeched, or “رغب ب”=prefers.

¹⁸² See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن”.

¹⁸³ That is to get the better of, beat.

¹⁸⁴ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see *الهادي* and *السان*.

¹⁸⁵ There is no English word for أحسن =absane. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

122. And not [was] the believers to march they^z altogether; so *lawla* (*why have not*) marched from each division of them a *ta'esa'ton*^w (*group/faction/-party*)^w to *yatafaqqho* (*they^z gain feqh, i.e. intensive and extensive knowledge*) in the religion, and to warn they^z their people *edha* (*when/if*) they^z returned to them, *la'alla* (*craving currently unavailable deed that, perhaps*) they *yabtharona* (*they^z take caution*).

* وَمَا كَانَ الْمُؤْمِنُونَ لَيَنْفِرُوا
كَافَةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ
طَائِفَةٌ لَّيَتَفَقَّهُوا فِي الدِّينِ وَلَيُنَذِّرُوا
قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ
يَحْذِرُونَ W

123. O, you who^r believed they^z let-mutually fight you^z whom^r they^z abut you^b of the unbelievers and let find they^z in you^b a harshness,^w and let know you^z that Allah (is) with the *muttaqeen* (*reverential guardians against Allah's displeasure*).

يَأَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ
يُلُونُكُمْ مِّنْ أَنفُسِكُمْ وَلَيَحْدُوا
فِي كُمْ غُلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَقْنِ W

124. And if indeed (*had been*) descended^w a *Suraton*^{w¹⁸⁶} (*a division of the Qur'an*)^w so of them who^p [*he*] says: which (*of*) you^b augmented^w him this^w a belief; so as-to whom^r believed they^z so augmented^w them belief while they *yestasherona*¹⁸⁷ (*they^z affirm pleasant tidings*).

وَإِذَا مَا أَنْزَلْتَ سُورَةً فَمِنْهُمْ مَنْ
يَقُولُ أَيُّكُمْ زَادَهُ هَذِهِ إِيمَانًا
فَامَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا
وَهُمْ يَسْتَبَشِّرُونَ W

125. And as-to whom^r (*are*) in their hearts (*is*) an illness¹⁸⁸, so augmented^w them a *rejsan*^x (*filth/-anathema*)^x to their *rejsa* (=*rejsan*), and they^z died while they (*were*) unbelievers.

وَامَّا الَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ
فَرَادَهُمْ رِجْسًا إِلَى رَجْسِهِمْ وَمَاتُوا
وَهُمْ كَافِرُونَ W

126. Do not see they^z that they (*are being*) tried every *aam*¹⁸⁹ (=*year by special anniversary*)^w once^w or twice^w; afterwards they^z repent not and not they *yadhdhakkarona* (*repetitively-reminisce*).

أَوْلَاءِرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ
عَامِرَةٍ أَوْ مَرْتَبٍ ثُمَّ لَا يَتُوبُونَ
وَلَا هُمْ يَذَكَّرُونَ W

127. And if indeed (*had been*) descended^w a *Suraton*^w (*a division of the Qur'an*)^w looked some (*of*) them to some (*and said they*): is seeing you^c of an *abaden*¹⁹⁰ (*a lone/any-one*); afterwards they^z dispersed; dispersed Allah their hearts, because that they (*are*) a people (*who*) understand not.

وَإِذَا مَا أَنْزَلْتَ سُورَةً نَظَرَ بَعْضُهُمْ إِلَى
بَعْضٍ هَلْ يَرَكُمْ مِّنْ أَحَدٍ ثُمَّ
أَنْصَرُوا صَرْفَ اللَّهِ فِلْوَاهِمْ بِأَنَّهُمْ
قَوْمٌ لَا يَفْقَهُونَ W

128. *Laqad* (*verily, already and affirmatively*) came (*to*) you^b a Messenger of yourⁿ selves, ^w *azeezon* (*hard-and-grieving*) on him what *anetom*¹⁹¹ (*tribulated you^c*), a hankerer [*he*] on you^b, by the believers [*he*] (*is*) *Ra'oofon*¹⁹² (*iteratively Forbearer/Clement*) *raheemon* (*iterative mercy giver*).

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ W

¹⁸⁶ See the Lexicon attached to this Translation for this proper name of a “division of The Qur'an.”

¹⁸⁷ The word “استبشر” = (a) he *affirms pleasant tidings*, or (b) *Rejoice or show*, by verbal, facial or bodily expressions *gladness of pleasant tidings*.

¹⁸⁸ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

¹⁸⁹ See the Lexicon attached to this Translation regarding “aam=anniversary year.”

¹⁹⁰ See the Lexicon attached to this Translation regarding “أحد” “*Ahd*”

¹⁹¹ That is they love *that which befalls you* /*your n community of any hardship which is most difficult for you n to handle* i.e. *your n tribulation*

¹⁹² The word “رُووف” of “الرَّاحَةُ” as “الرَّحْمَةُ” = “mercy,” which is kindness imparting delight to its recipient; while “الرَّاحَةُ” is *in addition* to “الرَّحْمَةُ” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “الرَّاحَةُ” is a protective-mercy=clemency; and “رُووف” is multitudinous protective mercy Doer or multitudinously clement. See *التاج*.

129. Then *en(if)* they^z diverted, so let-say [*you^s*]: Allah
(is) my sufficiency, no an *elaha* (*a deity*) except Him,
 on Him I trusted, and He, *(is)* Lord *(of)* The *Arshe*¹⁹³ (*Throne of Kingship*)^x The Great^x.

فَإِنْ تَوَلُّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا
 هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
 الْعَرْشِ الْعَظِيمِ

¹⁹³ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word. +